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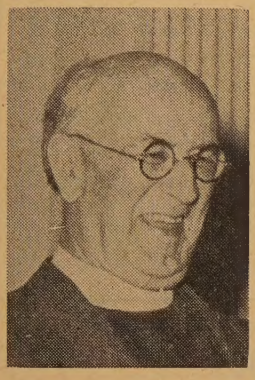
The Pulpit



Geoffrey F. Fisher,
Archbishop of Canterbury:

The Family of God

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Sidney E. Mead	•	Community of Forgiveness
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BRUCE M. METZGER:
SACRED MUSIC AND THE APOCRYPHA

VOL. XXVIII, No. 10 OCTOBER 1957

The Pulpit

Published monthly by the Christian Century Foundation, 407 S. Dearborn St., Chicago 5, Ill. Founded 1929 by Charles Clayton Morrison as a journal of contemporary preaching.

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30 cents single issue.

$3 a year in U.S.A.

$3.10 in Canada. $3.35 foreign.

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PULPIT POST

Same Song, Other Verses

SIR: Same Song, Second Verse! It has happened to me three times in the past two years. In addition, a semi-effective boycott has been experienced just because good people did not agree with biblical principles of removing injustices in society today.

Why does such a thing happen? You have explained it in your timely Memo in the September issue.

C. SUMPTER LOGAN
Ogden, Utah

•

SIR: The editor's page for September gave me a tremendous lift. I came home much disheartened on Sunday morning, conscious of a similar experience. I was encouraged to find that I was not alone in sensing an atmosphere of gagging, and that others will stand for the freedom of the pulpit and not timidly mouth empty platitudes that do little more than fill up time allotted for the sermon.

FREDERICK A. STERNER
Trinity Evangelical and Reformed Church
Reading, Pa.

•

SIR: Your September Memo was most timely and certainly leaned "hard into the mighty prevailing wind." It was especially timely for me personally. I had just received a lengthy and involved letter to the editor which perplexed me . . . not so much because it questioned my thesis, but because I couldn't understand the mentality of the writer. Your Memo gave me the clue that the writer was actually questioning my right to hold such a thesis. . . . So I am coming to understand that the real pressure in conformity comes not so much from the unregenerate mass as from the ones who actively challenge our right to differ. You effectively articulated the idea toward which I was groping.

DONALD F. SHAW
Managing Editor
Church Management
Cleveland, Ohio

Wounded Pride

SIR: Hard as it will be to admit it, I am afraid you are "crying out loud from personal pique." The lady walked out on you! This is indeed hard to take and I speak from personal experience. But surely she had the same right to walk out as you did to speak your conviction to a captive audience with no right of rebuttal, which is what we pastors do every worship service.

For your consolation, may I assure you that I have seldom preached on a really controversial subject without

(Continued on page 27)

The Pulpit

A Journal of Contemporary Preaching

VOLUME XXVIII | OCTOBER 1957 | No. 10

Memo:

SUMMER itself is agoin' out as this is written, but some of the summer impressions are comin' in strong on an editor bracing for a new church year. The recollections I write of are not the pleasant ones of new friends, met and appreciated in the hither and yon of the season's treking. Neither do I refer to the shining green and sparkling blue memories of lovely spots visited, alas, all too fleetingly as delegate, reporter or preacher—never just as scot-free, loose-buckled, old-shoe enjoyer.

The impressions that are freshest right now are certain remembered words—words about The Pulpit. They were spoken, here and there, by some of you who sit across this editorial desk, regularly if ectoplasmically, in the subscriber's seat that looms large and ghostly and threatening in every editor's office. The plaint I heard in person when preacherly peregrinations crossed over physical paths was all about special Sundays. Apparently almost anything else can happen to a homiletical journal: contributors may change, columnists may retire for awhile, the editor may vaporize at whatever length, articles may go far afield, pulpit prestige may say what it will, sermons from grand occasions may abound.

But for a journal like this to stay consistently useful to practicing preachers it obviously must seek out and make available material suggestive to men who year after year must preach on the regular occasions of the church year, each time bringing the one gospel to the familiar event, but always looking for the forgotten facet, the unused approach, the new twist, the ignored text, the oblique topic, the clinching image. Now this, I am reminded, is where the homiletical journal gets its legitimacy. It finds and delivers the struck sparks that strike spark. It is not enough to report on solid jobs being done by masters of the grand routine. Preachers who use the church year and its soberer modern addenda to give structure and pace to program and to preaching can use each other's help in keeping their repeated proclamation current and pertinent. Preaching is too serious an obligation not to use all the help we can get in it. Strong, moving ideas are too scarce to permit their hoarding.

So special days need special attention. I am remembering that. Some subscribers have reminded me of it; you others will check me on it, I know. If the emphasis is a right one, thank the colleagues who said so—and let us have your best for the special days ahead.

•

The Memo can't go out this month without mention of a book for which I have a consuming zeal right now. All books awe me, just because they are books. But I go head over heels for a particular book about every six months. At this writing it is Albert C. Outler's *The Christian Tradition and the Unity We Seek* that has me waving flags and doing nip-ups (a real trick). Of course, I can admit in this personal note what I would never breathe in a more dignified review: that I am predisposed to transports about anything that Al Outler writes or does. He is that kind of man. You can use him as a touchstone for all other friendship. People who capitulate to the charm and character of this person have your capitulation. People who don't, haven't. But who wouldn't? I for one have never met Al Outler nor had a letter from him without wanting to curl right up on his couch and tell him everything—making some up if necessary to keep him there. He is just about the I-thou-iest Christian I know. And one of the sharpest scholars anybody knows. His new book has all of him: his wonderful compassion and concern, his rangy, probing scholarship.

Originally written for the Richard lectureship at the University of Virginia, the book describes for the intelligent public what the ecumenical movement is, where it is today, and how and when next steps may be taken. That is what the book is about, all right. And yet, saying it that way misses the whole book. For while this is the best basic statement to date on the whole ecumenical phenomenon, and, by reason of author Outler's unflagging grace and felicity also the most generally understandable and even exciting, this is no primer in ecumenics. The reader, when he is finished, will know more about what has really been happening in the ecumenical movement—and about what that happening means—than a great many of the most public and vocal prime movers do. And the reader will have as clear a picture of what probably happens next as anyone in the church—as well as facts in his head and a measure in his hand with which to enter himself on the continuing, broadening, deepening effort.

J. A. G.

God Has Chosen Us
To Be of His Family

The Family of God

By the Most Reverend Geoffrey F. Fisher, D.D.
Archbishop of Canterbury

Beloved, now are we the sons of God: and it doth not yet appear what we shall be but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 1 John 3:2.

WE are now God's children because God has chosen us to be of his family. "The Father," says St. John, "has bestowed upon us as a gift of his love that we should be called children of God and so we are." As his family we are in a domestic relationship, a blood relationship through the blood of Christ, with the Father and with his Son and with one another in this faith.

But for its task in the world, the family properly organized only by love, must also be the Church organized for action: The spiritual body must have a temporal body also. On the first Whitsunday this dangerous re-equipment of the family took place. When the family was gathered together in one place, the Holy Spirit came upon them, upon each one individually, giving to each that personal 'tongue' or 'voice' by which he was to bear his witness to the mighty works of God. The family rejoices in what it has received. For action as a Church the difficult demand must be made of personal differentiation, witness and responsibility.

And the first result of it is not a church but chaos. To be redeemed by Christ and possessed by the Holy Spirit is not enough by itself, but only breeds confusion. There in Jerusalem some saw in the confusion a witness to God and gave him praise; but others were left in perplexity as to what it all meant, and others again could not distinguish it from the unrestraint of intoxication.

The Holy Spirit had only begun his equipment of the family for its work as a Church. There had to be instruments of effective corporate witness and action and they quickly revealed themselves.

The first became evident when "Peter, standing up with the eleven, lifted up his voice" reducing enthusiasm to the confines of ordered discourse. Here was the first corporate gift of the Holy Spirit, the instrument of apostolic ministry, with authority to lead the Church, to preach its message and to organize its life. And the second instrument wa doctrine, a creed, a teaching of the Church, fi expressed and compressed into words in St. Pete first sermon. The doctrine leads at once to third instrumental gift, the dominical sacramen as the apostles called the people to be baptized a introduced them to the breaking of the bread. A with these three gifts, essential for their proj employment, came the gift of unity in the apostl fellowship, doctrine, worship and life.

So the church was first equipped but there w one essential instrumental gift still to come. F its own protection and inspiration, the church mu have a record not only of what "Jesus began to and teach until the day in which he was taken u but also of what the church so equipped by t Holy Ghost began to do and to teach. And t church armed itself with the Holy Scriptures, t old and new testaments, as the authoritative reco of what it was and existed to be. And so the chur must always base itself on scripture as its she anchor.

Weapons of the Church

Thus the family of God's love was thrust o perilously with these mortal and temporal weapo to turn the world upside down—a ministry, a do trine, dominical sacraments, a unity of structu and the Holy Scriptures—all of them dangero weapons since all were capable of misunderstandi and misuse even in the hands of redeemed an sanctified members of the family of God's childre

The gifts, the instrumental weapons, had to l tried out from the start and at once difficulti occurred—disputes about the ministry (I am Paul, and I of Apollos and I of Cephas, and th strange sounding I of Christ), disputes about do trine and doctrinal freedom first with the conserv tive Judaizers and then with the speculative Gno tics; disputes about the use of the sacraments an the right and wrong requirements of unity of stru ture.

The New Testament shows us the way of churc salvation and health, and we watch how all suc inevitable differences were dealt with by a que mixture of personal authority and conviction, co porate decision, argument from the past, humb submission to the Holy Spirit in the present and s

THE MOST REVEREND GEOFFREY F. FISHER, *Archbishop of Canterbury, delivered this sermon at a meeting of the World Council of Churches at New Haven, Connecticut, in August.*

liscovery for the church's action of the mind and e love of Christ.

The record of the First Council in Jerusalem is · our guidance and encouragement a classic exıple of how the church should tackle its problems doctrine and administration. The true principle stake must be found by discussion in the light t of theory only but of experience; the conseent decision must be boldly made; apostles, rgy and laity must all accept and promulgate e decision. Yet (and what comfort there is here r our assemblies) it is wise to temper the decision conditions and provisos about chastity and ings strangled or offered to idols partly to proct the principle adopted from abuse and partly doubt to give some comfort and solace to those ıo entertain fears and scruples of conscience out the new procedure. And the council closes th the humble voice of the church's unity, "It ıth seemed good to the Holy Ghost and to us."

Diversity and Dispute

As we watch the early church we see the long rocess continuing, of working out the right meang and the best use of all these original and essenal gifts of the Holy Spirit to the church—minisy, creeds, sacraments, unity and scripture. All ere subject to dispute. About all of them the rly church came to some general conclusions hich in the main have commended themselves to ıccessive generations of the church and are rightly nerefore called catholic doctrines: and the Cathlic Church (the extrovert form of the introvert mily of God) rightly and necessarily continues use the thought and witness of the undivided nurch so far as it is true in spirit to the pattern f scripture and relevant to advancing history.

But because the church is a living society, always able to corruption and always needing renewal in he spirit of its mind, always torn between inevcable conformities to this world and the transrmations needed of it by the Holy Spirit, all the ıstrumental weapons of the church remain under iversity of interpretation and are subject to disute. They are all vulnerable and we must always emember (and I would say, remember joyfully s a part of our rich humanity) that every separate hurch fails in some degree in its understanding of very one of these great corporate gifts and (what s yet more devastating) that failure to understand ven one distorts our understanding of all.

Most Difficult Gift

I suppose the most vulnerable and therefore the nost difficult of these gifts is the ministry. Scripure has a text, doctrine has credal formulations, acraments have ordained acts to be performed, ınity has symbols of unity, all of which can be bjectively discussed, so that it becomes possible o distinguish between legitimate and illegitimate liversities of interpretation and in doing so to xercise charity and patience.

But the ministry, the apostolic ministry, is otherwise. There is involved an inconclusive argument s to the source of apostolic authority. There are involved the vested interests of a succession of persons, a class conscious of itself, using or abusing the authority claimed. And there is involved the corrupting influence of power possessed or (equally dangerous) of power coveted. And while history shows that no ministerial system, however strong its credentials, can guarantee to a church immunity from false doctrine, every ministry inevitably tends to claim for itself just that power. But if more difficult there is nothing to show that it is more essentially important than the other gifts.

History records the disunities and disagreements of the churches about each and all of them and about the Church itself. I do not think that we should regard them too tragically or too impatiently. Indeed it is only through them that growth into truth has remained possible and fullness of truth been kept still within our reach. Our disunities still have a positive and creative value.

There is a sin against the Holy Ghost, and it is seen when ecclesiastical differences are met by denials of love, by political weapons, by passion and oppression, by the lying methods of the Devil. This is a sin against the family of God itself. Such sins are not yet abolished from Christendom. The ecumenical movement is by the grace of God thrusting them out into the outer darkness where they belong and so is bringing the churches back to their proper ecclesiastical and evangelical task of finding the best use of these instrumental gifts of the Holy Spirit—scripture and creed, sacrament and ministry and unity of structure—gifts which we all acknowledge as God's gifts to the Church, but in the preservation and use of which we are not yet agreed.

Creative Tension

But here is the tension and the paradox. As a family of those who find their redemption in Christ and their power in the Holy Spirit, we of the churches can enjoy our fellowship with one another in the family of God—for the moment doing without reliance on scriptural, credal, ministerial or sacramental orthodoxy. That is good, and indeed the time will come when we shall do without these weapons of the Church's warfare altogether—when Christ appears and we see him as he is.

But there is the danger of thinking we can confront the world like that, and if we do fall into the same confusion—as there was in Jerusalem at Pentecost—we excite some to Godly praise but others to perplexity and contempt and we deny the wisdom of the Holy Spirit in giving to the Church the necessary instrumental gifts of corporate action. And there is the paradox that because the great Church has not yet learned to agree sufficiently in the use of its corporate weapons of the Holy Spirit, the World Council of Churches offers to help the great Church to find itself and do its work of worship, witness and service or indeed sets out to teach it its duty. It can do much as a family of God. It can do nothing as a church, since it has none of the corporate gifts of the Holy Spirit to the Church in its own right. To act as a family only seems so often impotent;

(Continued on page 19)

Sometimes We Sing
Better Than We Know

SACRED MUSIC ANI

IN view of the publication on September 30th of the Revised Standard Version of the Apocrypha (Thomas Nelson and Sons, New York), it is appropriate to point out some of the interesting but little-known instances of influence from this body of literature upon the authors of familiar hymns, anthems, and oratorios. Many church-goers would be surprised to learn that several of the most familiar of hymns which they sing Sunday after Sunday embody phrases and ideas derived from the intertestamental books. Historically, of course, it is perfectly understandable why this should be so. For generations most of the editions of the King James Bible contained these books, bound between the Old and New Testaments. On the Continent, Luther's German Bible (1534) as well as the first Bibles in French, Danish, Dutch, Slovenian, Swedish and other vernaculars all contained the Apocrypha. The composers of sacred music, therefore, had ample opportunity to become acquainted with a group of books which today are seldom seen except in pulpit editions of the Bible. The following are examples of hymns, anthems, and oratorios whose authors derived inspiration from the Apocrypha. (Acknowledgment is made of permission granted by the Oxford University Press, New York, to utilize material from the author's forthcoming book, *An Introduction to the Apochypha*, published September 30th.)

The noble hymn of thanksgiving, "*Nun danket alle Gott*," written by Pastor Martin Rinkart about 1636 when the Thirty Years' War was near its end, is obviously dependent upon a passage from Ecclesiasticus. Two stanzas of the hymn, as translated by Catherine Winkworth, are the following (the italics indicate especially close parallels):

Now thank we all our God
With heart and hands and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who, from our mother's arms,
Hath blessed us on our way
With countless gifts of love
And still is ours today.

O may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

The passage from Ecclesiasticus 50:22-24 follo

> Now therefore bless ye the God of all, which only d wondrous things every where, which exalteth our d from the womb, and dealeth with us according to mercy. He grant us joyfulness of heart, and that pe may be in our days in Israel forever; that he w confirm his mercy with us, and deliver us at his ti

For purposes of comparison, the King James vers of Ecclesiasticus is quoted here, since this was English version current when Catherine Winkwo translated Rinkart's hymn in 1858. Still closer the parallel between Rinkart's German hymn a Luther's translation of Sirach 50:22ff., which beg "*Nun danket alle Gott.*"

Advent Hymn

As might have been expected, not only dogma but devotional writers have applied to Jesus Chr words referring to the divine Wisdom. Thus, t familiar Advent hymn "O Come, O Come, Emma uel," dating from about the twelfth century a translated by John Mason Neale, in the last c tury, contains in its second stanza (which is n always printed in modern hymnals) a paraphra of the Wisdom of Solomon, 8:1, "Wisdom reache from one end to another mightily: and sweetly d she order all things."

O come, thou Wisdom from on high,
Who orderest all things mightily.

Less obvious in English than in the original La is the influence of Ecclus. 24:20-21 on the Jubil Rhythm of St. Bernard of Clairvaux. Edward C wall's partial translation of this hymn (in 184 begins:

Jesus, the very thought of Thee
With sweetness fills my breast.

This is a Christian application of the words a plied to Wisdom in Ecclus. 24:19.

> For the remembrance of me that is, Wisdom is swee than honey, and my inheritance than the honeycomb.

BRUCE M. METZGER *is Professor of New Testament at Princeton Theological Seminary. He worked on the translation of the Revised Standard Version of the Apocrypha, published September 30.*

By Bruce M. Metzger

THE APOCRYPHA

Ideas in several popular Christmas hymns, inding "It Came Upon the Midnight Clear" and ilent Night," are indirectly indebted to the ocrypha. In the New Testament accounts of the ivity nothing is said of the hour of Jesus' birth. ce, however, the shepherds to whom the angelic orus appeared were "keeping watch over their ck by night," it has often been inferred that Mary ve birth to her firstborn son at night time, and e phrase "for to you is born this *day* in the city David a Savior" is to be taken in a general sense. e popular identification of the hour of Jesus' th as midnight is doubtless traceable to a rearkable passage in the Wisdom of Solomon. The rly Church Fathers took Wis. 18:14-16 out of its ntext, which refers to the destruction of the firstrn Egyptians at the time of the Exodus, and plied it to Jesus Christ, the eternal Word of God. e passage is:

r while gentle silence enveloped all things
and *night in its swift course was now half gone,*
y all-powerful word leaped from heaven, from the royal throne,
into the midst of the land that was doomed,
stern warrior carrying the sharp sword of thy authentic command,
and stood and filled all things with death,
d touched heaven while standing on the earth.

The opening words of the same passage in Wisom are ultimately responsible also for the comnation of the ideas of silence and of peace which evailed at the time of Jesus' birth, and which are und in Milton's hymn "On the Morning of hrist's Nativity,"

No war or battle's sound
Was heard the world around

* * * *

But peaceful was the night
Wherein the Prince of Light
His reign of peace upon the earth began,
His reign of peace upon the earth began.

nd in the familiar words of

Silent night, holy night!
All is calm, all is bright,
Round yon Virgin Mother and Child!
Holy Infant, so tender and mild,
Sleep in heavenly peace,
Sleep in heavenly peace.

(Joseph Mohr, 1818)

Thus, by a curious, not to say ironical turn of fortune, a passage which speaks of a stern warrior with a sword filling a doomed land with death has had its share in fixing popular traditions as to the circumstances and time of the birth of the Prince of Peace.

These examples are merely representative of a much greater number of hymns that show some degree of influence from the Apocrypha. In the latest edition of *The Methodist Hymn-Book* published in London in 1933, forty-three hymns in that collection of 984 hymns make some allusion to various books of the Apocrypha, according to information assembled by the Rev. J. Henry Martin in his useful "Index of Texts Referred to or Illustrated in the Hymns." In the previous edition (1904) of the same Hymn-Book there were sixty-nine instances of such influence. In both editions it happens that the overwhelming majority of instances involve hymns which were written by Charles Wesley. In explanation of the relatively large number of hymns showing influence from the Apocrypha, it will be remembered that Charles Wesley, like his brother John, was ordained as a minister of the Anglican Church, within whose fold he remained all his life, and where he had been accustomed to the hearing and reading of the prescribed Lectionary selections from the Apocrypha. Of all of Charles Wesley's hymns perhaps the best-known is "Jesus, Lover of my soul," the first line of which is a Christian adaptation of an exquisite phrase in Wis. 11:26, "Thou sparest all things, for all are thine, O Sovran Lord, Lover of the soul" (literally translated).

Handel and the Apocrypha

The influence of the books of the Apocrypha can also be traced in many an anthem, cantata, and oratorio. One thinks at once of George Frederick Handel's touchingly beautiful funeral anthem "The Ways of Zion Do Mourn," the words of which are derived, in part, from Ecclus. 44:14. This anthem was composed in 1737 for the interment of Queen Caroline in Westminster Abbey, and has often been sung at royal funerals. In 1873 Dr. Samuel Sebastian Wesley chose the same section in Ecclesiasticus as the basis of an anthem to be used at a service of commemoration at Clifton College. Such was his creative resourcefulness that in the

following year Dr. Wesley composed a second anthem for the same words, but with a less difficult musical setting.

The comforting and elevating words in Wisdom so often used at funeral services:

> The souls of the righteous are in the hand of God,
> And there shall no torment touch them.
> In the sight of the unwise they seemed to die,
> . . . But they are in peace.
>
> Wis. 3:1ff. K. J. V.

have been worthily set to music in an anthem by the noted, T. Tertius Noble. Another modern composer, John E. West, is responsible for a beautiful musical setting for the words from Baruch 5:8 and 9: "The woods and every sweetsmelling tree shall overshadow Israel by the commandment of God," etc. This composition, entitled "The Woods and every Sweetsmelling Tree," is appropriately designated as an anthem for harvest time.

Cantata and Oratorio

Occasionally a composer, though dealing with a Biblical subject, has also included material from the Apocrypha. Such, for example, is true of John Stainer's well-known cantata, "The Daughter of Jairus." Though it deals primarily with Jesus' raising of the daughter of Jairus, one of the poignantly beautiful choruses contains the words, "In the death of a man there is no remedy, neither was there any man known to have return'd from the grave; the breath in our nostrils is as smoke, and a little spark in the moving of our hearts; our bodies shall be turned to ashes, and our spirit shall vanish as the soft air. . . . Come on, let us enjoy the good things of the present. Let no flow'r of the spring pass by us; let us crown ourselves with rosebuds before they be wither'd. . . . This man professeth to have the knowledge of God; He was made to reprove our thoughts; Let us see if His words be true!" For this chorus Stainer has skillfully woven together a cento of phrases and clauses extracted from Wis. 2:1, 2, 3, 6, 7, 8, 13, 14, and 17.

Among oratorios based on the Apocrypha, Handel has supplied several. His *Susanna* may be called the sister oratorio to *Solomon*, for it was composed immediately after that work, in the year 1748. While *Solomon* is famous principally for its splendid series of choruses, the strength of *Susanna* lies much more in the beauty, sometimes dramatic and sometimes idyllic, of its solos. The first part of the work includes a series of songs describing the happy married life of Susanna and Joachim. This is interrupted by the sudden departure of Joachim on a journey, and the consequent foreboding of evil by Susanna, who in turn is comforted by the chorus. While in the garden Susanna's maid entertains her mistress by singing the charming cavatina, "Ask if yon damask rose be sweet." Their solitude is invaded by the two elders who first tempt Susanna in vain and then bring a false accusation against her. In this scene are especially to be noticed the dramatic trio, "Away, away," and Susanna's poignant and celebrated song, "If guiltless blood be your intent." At the court of Justice, the chorus declare, "Susanna is guilty, and death is her meed."

For two other oratorios based on the Apocry Handel secured the cooperation of the Gr scholar and antiquary, the Rev. Thomas Mo D.D. Furnished with scholarly information, Han in 1846 composed *Judas Maccabaeus*, a masterpi of dramatic power. The magnificant chorus, " worship God, and God alone," is not only a sup example of contrapuntal skill and melodious vention but one of the grandest confessions of fa ever expressed in music. The equally fam chorus, "See the conquering hero comes," written originally for the oratorio *Joshua*, but transferred to *Judas Maccabaeus* on the occas of the Duke of Cumberland's return from Culloc in 1745. Another oratorio, *Alexander Balus*, wh likewise depicts scenes from the stirring history the Maccabean patriots, was composed in 17 In spite of its undeniably fine music, this compo tion has suffered from neglect and oblivion m completely, perhaps, than any other oratorio Handel.

Among the many compositions of Thomas Aug tine Arne, Mus. Doc. (1710-1778), who was of the foremost English composers of the eighteer century, is the oratorio, *Judith, A Sacred Dra* which is noteworthy as being the first oratorio which female voices were introduced into the ch ruses. The libretto, which was written by the dra tist, Isaac Bickerstaffe, follows closely the story it appears in the Apocryphal book.

Among less well-known oratorios based on t Apocrypha there may be mentioned three compo tions earlier this century. Sir C. Villiers Stanfor *The Three Holy Children* is based not only on t Addition to Daniel with this name, but some of words are selected from the Psalms, Isaiah, a Baruch (4:36, 37), and from a hymn to Bel in Assyrian inscription. Another of the Additions Daniel is represented in Dr. Walter Stokes' or torio, *The Idol Bel*. Sir C. Hubert H. Parry's *J dith, or the Regeneration of Manasseh*, treats t exploit of Judith as an historical event in the rei of Manasseh.

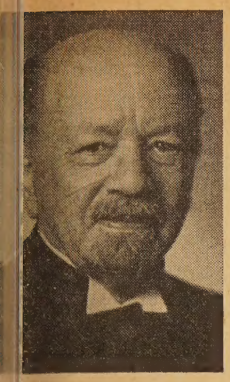
A Prayer

ALMIGHTY God, the life and spirit of all, aspire to the right, but the weakness of o flesh causes us to seek comfort. We know the rig the duty is plainly writ; forgive us, we pray, standing by while captured truth and righteousne are misjudged and crucified.

Fear has blocked our tongue; we are silent lest reveal our ignorance. We have tried to be ki without loving lest we be rebuffed. We have soug no favor lest we be crucified by the obligation love.

We know now that in saving our life we have lo it. Give us grace and courage that both life a truth can be resurrected in us. In the name of Hi who was crucified that we might live. Amen.

Alfred M. Deemer, First Presbyterian Church, Co michaels, Pennsylvania.



The Battle for the Minds of Men

By Bishop Otto Dibelius

THERE is one kind of strife that will continue to be fought. It is the battle for the minds of men. Each lesson at school, each lecture at college, each sermon in church, each public meeting, each newspaper article, each serious conversation held between parents and children, is a meaningful part of the battle for the minds of men. In this battle a great task is assigned to the church of Christ. The church is called to take action and make provision for that liberty in which man can rise to participate in God's thinking and design. Man shall be free indeed to express in all his walks and ways of life his loyal partnership with Jesus Christ so that the intent of God's creation may be brought to the fullness of realization. Now this battle for the minds of men is as old as is the Church itself.

Some have said that it is utterly useless to be a Christian, because in its nearly two thousand years of history Christianity has not safeguarded for mankind any improved ways of thinking and living. Now when this is said, I can hear my friend, the Bishop of Hanover (Bishop Hanns Lilje), repeating his answer that it would be equally appropriate to say that the use of soap is a nonsense, because soap too has been in operation for thousands of years and yet men have again and again become dirty. Clearly the Church has to engage herself in the minds of men afresh in every generation. This is indeed what the Church does. In every century she applies the methods required by the timely circumstances within God's historic design. In our century, a special phenomenon has occurred, unprecedented to this extent that modern states with all their means of power have entered the field. In the battle for the minds of men, the powers of many a state are set *against* the lines of action to which the church of Christ is committed. On certain occasions, history has seen this kind of confrontation before.

The history of the Church's foreign mission has quite a number of examples in which the power of the state violently counteracted the outreach of the Christian gospel. I need only remind you of the extirpation of Christians in Japan to make manifest that for centuries a country has been barred from the message of Christ. Now in our century, it is an area covering at least half of this planet that modern totalitarian States have entered the battle for the minds of men. We in Germany have experienced this under the Nazis. It is true, of course, that in their official proclamations the Nazis have always maintained that they stood for what they called "positive Christianity." In truth, however, and in their real practice they fought against everything related to the gospel of Christ and His Church.

Types of Communism

And now we have communism in its various types: in Russia, China, Yugoslavia, in the East Zone of Germany, in Poland, Hungary and in the Balkan States. Wherever communism attained dominating power, there the warfare against the church of Christ began at once. It is often said and very much stressed in the East zone of Germany that this is not a warfare against religion in general nor against Christianity in particular. The real position is said to be this: The church *tied* herself to the ruling powers of the past so closely that a revolution which dethroned those old political powers was by necessity also directed against the respective churches. This evaluation of the past does indeed contain an element of truth with respect to some of the countries mentioned. That the church was tied up closely with the ruling political powers, was certainly the case in Czarist Russia, but it could also be said of the churches in Hungary and in the Eastern parts of the Mediterranean area. In all those countries, let me repeat it, we could hardly have expected anything other than that the revolutionary movement should have directed its whole force of aggression against a church with such a power position.

If we come to Poland and Czechoslovakia, we can observe a somewhat different situation. Since 1914 neither the Orthodox nor the Roman Church had any such predominance in the life of the nation. Neither in Poland nor in Czechoslovakia was

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OTTO DIBELIUS, *bishop of Berlin-Brandenberg, one of the presidents of the World Council of Churches, delivered his sermon at the recent meeting of the World Council in New Haven, Connecticut. Although he is a resident of the East Zone of Berlin, he is the only churchman of high office who travels freely between East and West Germany. His outspoken words against totalitarian systems have been an inspiration to many Protestants.*

there any historic necessity by which a social upheaval was bound to evoke a general anti-church drive. Let me take another example, the situation in China: In this huge country of some four hundred million inhabitants a tiny fraction, less than two per cent are Christians. And yet: No part of the population was attacked by the totalitarian usurpers at greater speed and with greater vehemence than these less than two per cent. It is evident from all the examined facts that the continued persecution of the Christian churches is not primarily due to their relationship with old political systems. The extensive persecution must have reasons deeper than the mere face of things is apt to signalize.

Deeper Reasons

What then *are* the fundamental reasons? To answer this question we must point to the basic depth of our convictions. Ours is not a church with the earthly authority of a Holy See or envoys and other diplomatic instruments attached to it. Ours is the church of a constant reformation through the guidance of the Holy Spirit moving us whence and where he will. Under his guidance, it has been both the tradition of the early fathers and the teaching of the Reformation that the church of Christ has no other commitment than to present his gospel unfolding thus his ministry of reconciliation. The gospel, however, shall not go forth into a vacuum just as it shall not return empty. Nor is it God's will that this gospel be presented in a mere ghetto. The gospel was written down for the sake of winning the mind of man. And each man is a member of some community. Each lives his life in the fellowship with other men and within the social framework adopted by that community. Thus he lives within a state, lives at school, on a campus, in a factory and in a thousand other forms of human association.

It is also according to scripture and the findings of the Reformation that in all those forms of community life, man has to prove his faith in everyday practice. The Christian faith demands much more than just an affirmation of mind and reason. What is more essential is in reality that the impact of Jesus Christ's message and life is re-enacted as a working factor through the personal response of our life with Christ, as Saint Paul writes to the Colossians: "Whatever you do, in word or deed, do everything in the name of the Lord Jesus Christ." Now the gospel does not issue prescriptions as to how a Christian should construct a motor car or furnish a university building. But it *does* say something about the aims and motives that should animate the human mind and soul in all their undertakings.

Major Contrast

It is at this point that we see the major contrast in the battle for the minds of men reaching down to its ultimate deep extent.

Here is what the totalitarian state says: All spheres of work and life are *mine*. My rule covers not merely outward administrations and public relations. My rule is over the souls and *minds* of men! I command, says the state, that thou s hate thine enemy, namely the bourgeois. I c mand, says the state, that thy children be brou up in the spirit of class-hatred. I command, s the state, that thou shalt use thy time of vaca engaging in some voluntary political propaga To all this now the church of Christ can only her everlasting no.

By her very nature, the Church finds her ca ity of earthly adjustment *limited*, because in center is the personal God revealed in Jesus Ch With all authority given to him in heaven and earth, he stands out as the real way to life in fullness, and in the battle for the minds of m this means: Where we live our life with Christ a real response to his brotherly call and outgo message, there also is personal guidance demand personal following, personal loyalty, personal s darity and personal sacrifice. Without this wh ness of our God-given life, man's finality is doo to become shallow and mean, vile and vain a self-destructive.

God Rather than Men

It is, however, of the essence of our perso partnership in following Christ that the churches the Protestant inheritance shall be ready to say totalitarian rulers anywhere on this earth: We willing to obey in outward matters. But where man's conscience is involved, there we shall uph our supreme commitment enshrined in the words the apostle: One must obey God rather than m For twelve years in succession, we have called to the Nazis this saying of Saint Peter so consi ently and repeatedly that the Nazi leaders beca allergic. Theirs was finally a nervous obsessi As soon and whenever we shaped our lips to en ciate these beginning words *One must*, then th mighty Nazis became terrified or furious or bo We did not surrender to their fury.

Through her partnership in Christian obedien the true apostolic Church emerged as the basic nial of any totalitarian system. There is a co siderable number and now I may say a *rising* nu ber of men and women in the Eastern hemisph who know how to evaluate the rewarding necess of obeying God rather than men. And as long this number of Christ's followers is in the increa the fine experience which I can pass on to you this: The state calling itself totalitarian is really totalitarian at all. The Church has liberat the whole realm of conscience, separating it fr the domain of state authority. A boundary has be set up to the state, and already it has become e dent—it is a vulnerable state, a state tainted wi inner contrasts and paradox proportions. We wou naturally prefer a situation in which the tota tarian state is paying at least some *factual* respe to the existence of millions of Christian peop holding fast to their confession of faith. Man h never been and never will be *a rational being on*

In the practical life of any nation, communi and class, many elements can live together whi to the doctrinaires might seem to be incompatib

(Continued on page 22)

The Community of Forgiveness

By Sidney E. Mead

MY theme is "The Church," the Church as an idea and as an ideal. My premise is, first, that ideally the Church is that community in which is manifested the reconciliation of men with God, with their fellow men, and with themselves; second, that such reconciliation is accomplished through the simple act of forgiveness. The Church ideal is the community whose basic principle is forgiveness.

It is commonly said that we Americans are not accustomed to think about *the* Church, and, in one sense, this is true. There exist in our land hundreds of different organized religious bodies which we call churches. This multiplicity of religious groups came about partly because this nation at its birth accepted the principle of religious freedom—the separation of church and state, and the right of the individual to worship God in public according to the dictates of his conscience.

As a matter of fact, the multiplicity of churches existed long before separation ripened into the official policy of the new nation. Nearly all the churches and sects of Europe were transplanted to the English colonies. In the beginning, each, true to its European tradition, claimed that it alone embodied the one true Church. But in America the embarrassing coexistence of all these churches constituted a commentary on the impertinence of such an absolute claim. To be sure, the claim is still occasionally heard in our land, but I do not think that many Americans take it seriously.

Hence, while in one sense Americans commonly think of churches rather than the Church, yet in another sense they do think of the Church which is inclusive of all the churches. This seems to me to be the overwhelming consensus of the laity throughout this broad land. I have seldom met a layman—be he doctor, lawyer, engineer, carpenter, painter, plumber, or plain workman—who has considered me excluded from the Church because I did not belong to his denomination. In addition to this negative sort of acceptance, most of us go on to make the positive assertion that although we may belong to different churches yet we all belong to the one household of God—we belong to *the* Church. I take my experience seriously, for I believe that basic common sense and the wisdom of the people whose voice is heard in history is our surest clue to the voice of God.

But, if this common sentiment is basically correct, we, or at least those of us who love God with our minds as well as our hearts and emotions, must recognize a danger. The danger is that in thinking about *the* Church, we yield to sloppy sentimentality and intellectual flabbiness in thinking about our own denomination and local congregation. We tend to forget, and thereby we renounce our long Christian tradition and drown ourselves in a sweet, vague sea of religiosity—"do-goodism" as distinguished from "doing good." This is inherent in the present obvious widespread revival of religion in our land. The revival is real, but its nature and outcome will be determined by us. God sends religious awakenings, but we humans must shape them in the light of our best knowledge and available powers and resources.

Let us, therefore, try to think about the basic ideas of a local Christian church in such fashion as to clarify our conception of its ideal nature. Such thinking is theologizing, and such ideas are part of our theology. But the only theology which a person can understand is that which he can recognize as a description of his own experience.

God as Creator

In the beginning, we are told, God created man in his own image, created him but little less than God, created him to subdue the earth and have dominion over all things therein. The image of God-as-Creator is reflected in man's own works of creation. Man is the creator of tools for the subjection of the earth, and man is the creator of the orders of the society in which he lives.

Man knows God the Creator and the nature of God-as-Creator through his experience of the sure sequences of the order of nature—the cycle of the seasons, the regularity of the tides, the cycle of birth, growth, and death, and all the regular order that we call cause and effect. It is of God-as-Creator that Paul speaks in the first chapter of Romans: "Ever since the creation of the world his invisible nature, namely, his eternal power and

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deity, has been clearly perceived in the things that have been made."

Since man knows the perfect orders of God-as-Creator in whose image he was himself created, his ideal for his society is always an order of perfect regularity and justice. But in this man is everywhere baffled and defeated, precisely because he is not infinite God but finite man. Man knows in his own experience that in all his creations he remains little less, but always less than God. Thus the worship of God solely as Creator impels an attempt to conceive, formulate, and keep a perfect law, leading only to human frustration and bondage to the law itself.

For this reason, man's experience with laws fashioned in the image of God-as-Creator always suggests that God must be more than Creator. If he be the God of perfect order and justice whose image serves to frustrate men, then somehow he must also be the God of redemption who saves men from their predicament. Beginning with the subtle hint in Genesis that the seed of the woman would bruise the head of the serpent and reaching completion in the words of Jesus on the cross, "It is finished," there emerged in human history the picture of God-as-Redeemer—the God who "was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."

God as Redeemer

This suggests that God-as-Redeemer takes upon himself the ultimate responsibility for the trespasses of men which they cannot avoid because they are also made in the image of God-as-Creator. Through the events of the story told in the Gospels, there comes the "knowledge of salvation to his people by the forgiveness of their sins."

How do we know God-as-Redeemer? Obviously we know God-as-Creator, as Paul said, "through things which He has made and which are commonly seen and known." But it does seem impossible to me to construct from observation of an order which gives no hint of particular concern for man, a nature which is red in tooth and claw, any conception of God as love and as the Redeemer of men. Here indeed the God of love and redemption is invisible to men.

And yet the God of love in whom we see the power of forgiveness *has* manifested himself in human history and experience—in the life of Jesus called the Christ. At his advent Simeon, who found no consolation in keeping the law, said, "Now . . . mine eyes have seen thy salvation." Christ, we are told, "is the image of the invisible God," for "God is a Spirit" and "God is love." Now "no man hath seen God at any time" in the same sense that men have seen God-as-Creator in the physical universe. But, "if we love one another God who is love dwells in us," he is known in human experience. While all men have seen God the Creator in his works, only he who has really seen Jesus the Christ has seen God also as loving Father.

But how do we know that we, or those about us, have really seen God as Father, God as love? The stark simplicity of the answer tends to blind us, to stand in the way of our really grasping it. It is suggested in this paraphrase of the words Jesus to his disciples: "I am to be with you a little while. And when I am gone, some of y shall seek me as Jesus the man, subject as all m to God-as-Creator and to the created orders men. This will be a mistake. What are you to then? I will give you a new commandment guide you, namely, that you love one another; I have loved you, you also love one another. And this alone shall all men know that you are disciples, if you love one another."

The Nature of Love

What is this love? Certainly as pictured in thirteenth chapter of First Corinthians, it is neit easy to understand nor easy to practice. Love, i written, is patient and kind; love will bear a thing, believe anything, hope for anything, end anything, and is only happy with the truth. It not envious or boastful. It does not put on airs. I not rude. It does not insist on its rights. It does n become angry. It is not resentful. It is not hap over injustice. The man of love is the man of hum ity, and humility is open and forgiving in natu Where such love is found, there Christ dwells a forgiveness is mediated. Man's finite creatureho is transcended and the image of God-as-Redeem made tangible in the experience of men. There the Church ideal.

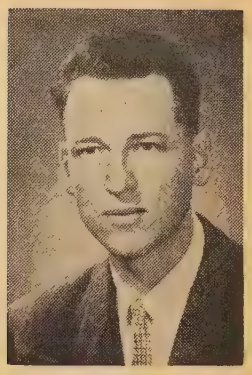
The ideal of the Church is the community those who truly love one another as Jesus lo Peter the fisherman and Matthew the tax collect the anonymous rich young man and Bartimaeus blind beggar, the Mary who had "chosen that go part" and the Mary in whom were seven devils. T love of Jesus was potentially as inclusive as justice of God the Creator, whose sun rises "o the evil and on the good," whose rain falls "on t just and on the unjust." But it was always p sonal, always directed to specific individuals.

Loving Each One

There may be a sense in which Jesus loved ma kind in general, and perhaps his disciples are joined to go and do likewise. But it is loving o another—loving at least one other specific, concr human being just as he is—that brings the perience of redemption and creates the Chu which is called the body of Christ. Such love difficult to the point of being impossible, beca we human beings are by nature egotistic and selfi and when profoundly known are not inheren and completely lovable. Hence those who truly l one another must forgive one another. To say th the ideal of the Church is that of the community those who truly love one another is to understa it as the community of forgiveness. Only a co munity that mediates forgiveness to each mem —a community that, knowing all about a pers accepts him just as he is, and sometimes in spite himself, and still will not let him go—only such community can overcome the rejection, isolat and estrangement that gnaw at man's heart.

(Continued on page 16)

Sermon for
en and Missions Sunday



Mission Myopia

George L. Tolman

WITH the successful conquest of the promised land the twelve tribes of Israel settled down enjoy the fruits of their victory. Although a rong chain of Canaanite cities remained in the lleys, there seemed plenty of land for the newmers to sprawl out in the foothill and mountain untry. As Joshua's generation passed away the dor for invasion was spent. In widely scattered ttlements the new generation soon became abrbed in farming. Immersed in the narrow interest their own little individual valleys the Israelites owly but surely succumbed to a lethargic individalism. Their fear, One Almighty God, was comromised for the worship of lesser gods. Satisfied ith local gods they felt no concern for anything hich lay beyond their immediate horizon. They ettled down to slow but sure stagnation.

But the Canaanites in the valley did not stagate. Fully aware that their formerly formidable nemies had holed-up in isolated villages, the anaanites began to move boldly out to take conrol of the country. Under the vigorous leadership f Sisera, the kings of Canaan turned fiercely upon he Israelite intruders. Highways became deserted, ecause travelers were compelled to keep to the yways to avoid being robbed and plundered. ital streams of trade were reduced to trickles. Borderland inhabitants fled for their lives. Even he farmers went into hiding.

Deborah

Into such a situation came Deborah, long time udge of the people and prophetess of God. She knew her people and her people knew her. Doubtess her influence had been growing over many years, until in her mature years she was known throughout the tribes. Convinced that with the help of God the Israelites must unite and throw off the impending threat of Sisera, she sounded the trumpet call to arms. The immortal Song of Deborah is her challenge to all Israel. Her roll call of the tribes is a jewel of daring faith. Their response or their indifference to this desperate situation stamps the indelible judgment of history upon them.

Naphtali and Zebulun literally risked their very existence for the salvation of the people. Issachar's chieftains rallied to the call while the men of Benjamin shouted "We follow you." But across the Jordan River it was a different story. Feeling safe behind a wall of water, the Gileadites said in effect: "The Canaanites won't come over here. We hope you win, but we won't be sending any men for the army."

Over the next ridge sat the tribe of Reuben, so busy bickering in petty debates and divisions that it had no time or energy left for the mighty mission. Of another tribe (Gad) Deborah posed a cutting question, "Why did you lounge by shepherds' cotes, with only an ear for pastoral notes?" Lulled to sleep by the power of positive piping, Gad had no power or interest in such a demanding decision.

Playing Safe

To the far north Dan had built a profitable shipping operation. Just now he couldn't possibly afford to leave such a booming business. Neighboring tribe Asher also enjoyed prosperity on the seaboard. Safe, satisfied and settled within his limited landscape, Asher, in the derisive but descriptive words of Deborah, "sat clinging to his creeks."

A superficial study of the tribes which ignored the challenge of Deborah brings us to one conclusion. They had all fallen victim to that undreaded disease known as myopia. With eyes constantly concentrated on things near at hand they had unconsciously succumbed to near-sightedness. They could not see beyond the next ridge. Forgetting to recognize and worship a universal God, they soon lost their universal concern. The local landscape was the limit of their vision. If there happened to be a higher horizon than the rim of their valley it was no concern of theirs. The circles of their little world diminished day by day. No, they were not idle. They were not lazy. There was plenty of activity. Each tribe had work to do, a mission to fulfill, a minute mission, a meticulous mission, a microscopic mission. Theirs was Mission Myopia.

It appears quite evident that this pernicious disease of near-sightedness has not been confined to

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the 12th century B.C. It has not been limited to tribes, clans or nations, but has risen to curse and constrict the lives of countless persons. Churches seem to have been especially susceptible. The malicious malady has shown itself in innumerable ways. It has stunted the lives of potential heroes, choked off the Holy Spirit, snuffed out the high ideals of youth, stopped ears to the great commission of our Lord, locked fast the pockets of would-be disciples and dried up the life blood of the church.

Church Tragedy

Not long ago a deeply disturbed youth said that he was greatly troubled about his home church: "I don't understand why it doesn't go ahead. They have the best equipped church in town. It's in a good location in a growing community. But it's always the same old crowd with the same old line. Every time something new is suggested the official board says we can't do it." The minister seemed discouraged too for he had confessed to the young man that many of his flock "think they're steadfast, but the truth is they are stuck-fast." Here is a 20th century tragedy. That church would be great peddling peanuts on a Mission Myopia.

There are some very revealing facts about this tricky eye disease which we should explore a bit further. Scientists tell us that the eye is usually fully developed by the tenth year. It is between the tenth and twelfth year that so many cases of myopia arise. The proportion of patients suffering from near-sightedness gradually increases until the twentieth year. At this age you probably have it, and have it for life, if you are ever going to acquire it. Is there not a scientific parable here for eternal truth we need to grasp?

Impaired Vision

Spiritual myopia is largely acquired in childhood and youth. It can begin with the singing of "You in your corner and I in mine." It may well be encouraged with a rousing chorus of "Brighten the Corner Where You Are," with the over-tones "don't worry about anyone else's corner." Year adds unto year and we *grow up*—at least physically. We may even make a little mental growth! But spiritually we are still back in the Beginners' Department. It seems to be more comfortable there. It is less demanding there. Clutching our little candle we stay in our corner. Even though our flame is pretty thin, we like it because we are safe and cozy. Year by year slips by and we continue to cling to our little creeks. God calls us out to a mighty mission but protected eyes accustomed to soft candlelight go blind in the face of the Light of the World. He beckons us to strike out to new and high horizons, but, strain as we may, our myopic vision reveals only a blur, and we dare not give our lives to a blur. The old corner has got us. We choose to live there the rest of our days, and when at last the feeble lamp flickers and goes out, we shall be buried from our corner; never aware of the heavenly light we might have reflected, if we had dared to open our eyes and our lives to the adventuresome mission of Jesus Christ.

As impaired spiritual vision leads the individu into a drab self-centered existence, failure to gras the eternal perspective has deadened the effectiv ness of many a congregation. The church of toda as in every day, stands in the judgment of God. W often forget this, or at least we want to. But th righteous judgment of God is just as much a pa of the gospel as is the unmerited love of God.

No amount of positive prattle, whether it b thinking, praying or boasting over statistics wi make it otherwise with the Eternal. We hear great deal about the religious revival in Americ and like to think that we are a part of it. It boost our collective ego and makes us feel good, but sup pose the prophet Amos should drop in on some c the pious talk of our day. With very little of th publican spirit we might begin the conversation "Yes, sir, Amos, the church is sure full these days We're up 65 per cent over three years ago. Choi loft is full, two services every Sunday morning, bi list of prospects and the budget under-written. An it's that way clear across the nation. More tha sixty per cent of our population now has member ship in some church. And in addition to that w have changed the pledge to our flag to say 'On nation under God,' and now have a new eight-cen stamp with the words, 'In God We Trust.' "

Perils of Prosperity

"It all sounds pretty good," the prophet con cludes, "but I'm just a little confused. Church at tendance is up. Juvenile delinquency is up. Bibl sales are up. Beer sales are up. Religious picture are booming. Mental institutions are overflowing Church building increases. Crime rate in the stat is up seven per cent over last year. 'In God W Trust' on coins and stamps; $35 billion for war i your budget. And, speaking of budgets, I got look at your church budget yesterday. Don't yo think that the ninety per cent you are spending o yourselves sort of over-balances the 10 per cen you plan to give to others?" With this he silentl slipped away. As we meditate upon his troublesom questions, a verse which we have almost forgotte returns sharply to mind. "He hath showed, thee, O man, what is good and what doth the Lord requir of thee, but to do justly, to love mercy, and to wall humbly with thy God." Surely our vision has be come short and we know it not, for in the strain o patting our own backs we have turned our eye away from the Eternal. The humble walk is n longer a part of our activity-crammed program.

The perils of prosperity are very much with us They have a very subtle way of making us soft an satisfied. Recently Professor Laurence E. Morehea of U.C.L.A. likened the modern American to a sea squirt, which in middle age settles down and at taches himself to a rock or piling and develops a large gill system through which he allows food-rich water to pass until his tail gradually sloughs away leaving only a "limp mass which yields to pressure readily or without resistance." In *The Admiral o the Ocean Sea* Samuel Eliot Morrison describes thi as "the dangerous age of thirty" that drains th fire of youth and turns men into tabby-cats

Churches, as well as individuals, fall victim to his subtle inertia. We build a new church and think that we have it made. We hire new staff members and settle down to let them do the work. We get an education and yet we haven't grappled with a new idea or fresh theological concept since we left the Junior Department. And so we think we have sort of a strainless working arrangement with God—It may be even something like an understanding a prosperous friend had with his no-good son. He explained the partnership in these terms. "We go 50-50 on everything. He takes the profits and I take the losses." That is not too far from the way in which we try to treat God. We take the privileges and give him the responsibilities. To one afflicted with myopia this one-sided arrangement can be most satisfying.

Unholy Satisfaction

William Saroyan tells a story about his uncle who used to have a one string cello. Night and day he delighted in drawing the bow back and forth across the single string, rubbing out the same monotonous note over and over and over. In desperation his wife said: "You're driving me crazy. Why don't you get three strings and learn to move your fingers around so you can make music?" But to this perfectly reasonable request he replied: "I'm satisfied with the sound I'm getting."

My friends, you can't top that. Nor in effect can the Eternal God do anything about such unholy satisfaction. This was the kind of unforgivable sin of self-satisfaction which blinded the Pharisees when they were confronted by the truth of Jesus Christ. It is the kind of myopia which had blinded them beyond cure. Too often the sin of satisfaction takes its tragic toll on us and we know it not!

It is extremely difficult to be brutally honest with oneself. But the hours of ego-inflation, wishful thinking and mutual congratulations are past. If we dare to confront the truth of the scriptures, and the truth about our place in contemporary history, we will know assuredly that God is not satisfied with us. The young man, worried about the future of his church, had a right to be worried. There are only two possible ways that it will ever become a real church of Jesus Christ. Either there have to be some first class funerals or there have to be some first class resurrections.

Confronting Truth

Until there is a divine disturbance and a holy discontent there is not the slightest chance of a resurrection. The seed of divine dissatisfaction is essential to our salvation. We must learn from the old minister who always wanted to have agitation in his congregation. "For," he concluded, "where there is no agitation there is stagnation and where there is stagnation there is damnation."

Until the old cello player decides to add some strings and wants to learn how to play music, we are simply stuck with the same old note. Until Gad became fed-up with the pastoral piping of his community; until Reuben wanted to move as a force; until Dan through brotherly concern was jarred loose from his seaboard; until Asher could see and accept responsibility beyond his own little creeks, the Eternal God could not and would not move.

If we dare to open our eyes and look at the meaning of this hour we will see God working. We will find that he has shifted the gears of history and demands that we mature to our rightful responsibility. The perspective of God should shake us alive to a holy discontent where we can be truly receptive to what he wants us to do. Even as the early church found that the Holy Spirit could not be contained in Judaism, we too must know that truth is not a deposit but a discovery. Although it is much more comfortable to work within a system, we are called to deal with a living spirit. A system makes men drowsy and dull. A spirit sets them on their feet, challenges their best, shakes them alive and alert to the real need at hand. It changes looking into seeing, staring into observing, unholy satisfaction into holy discontent, and self-righteousness into repentance.

Paul's Conversion

This is precisely what happened to Saul of Tarsus on the road to Damascus. The rigid little system could no longer contain the Holy Spirit. Doubtless Saul had wondered, pondered, contemplated, at the stoning of Stephen, at the imprisonment of a disciple. Why did they sing? What made them more than conquerors no matter what happened to them? What did they see that he couldn't? And then it happened! God, in the person of Christ, confronted him. His eyes were open but he could see nothing. This was not yet the point of conversion. This was the same Saul, still blind to the great truth God was about to reveal to him. But yet this was a different Saul, because now he was willing to open his eyes and accept this truth.

The three major steps in the eye-opening process now become clear. First, it is dependent on our own dissatisfaction and receptivity. Second, we see God's readiness to act, and, third, we find his human agent, ready and eager to carry out his operation. The process is not completed without men like Ananias. Listen to the words of his key disciple. "Brother Saul, the Lord Jesus . . . has sent me that you may regain your sight."

Here is the power of God at work through a disciple who had the courage to speak up. The result? "And immediately something like scales fell from Saul's eyes and he regained his sight." New eyes for old.

Gone were the scales of self-righteousness and pride. Gone was the readiness to judge and persecute those who differed with him. Gone were the barricades which stymied his love and concern for anyone outside his own little stockade. New eyes for old! The focus had changed. Mission myopia was transformed by the vast new infinite word. "Lord, what would you have me do?" "Lord, here am I, send me, use me."

One more fact must be noted about impairment of vision. Myopia is almost exclusively an acquired condition, but far-sightedness is always congenital:

we are born with it. In effect it is God given. By the strain we impose upon our eyes with close-in work we bring on our own near-sightedness. But in God's great plan we are created to live in larger dimensions.

It must be the earnest prayer of every Christian that a mighty vision of God's great enterprise will come—a vision which will force us to give up our little creeks, to divorce us from our preoccupation with "church as usual," to shame us with our petty bickerings and divisions, and redeem us from our satisfaction with the pleasant pastoral pipings of our own little community. Thus, by the very grace of God, freed from the curse of contemporary concentration, we may be loosened and lifted to serve the eternal truth of the eternal God upon the eternal levels of life.

Community of Forgiveness

(Continued from page 12)

Nothing is made clearer in the Gospel stories than the fact that this community of love and forgiveness may exist potentially in those who would seem to be the most unlikely people, such as crude fishermen, tax collectors, and prostitutes. The son of God himself appeared to some eminently respectable and faithfully religious people to be a winebibber and a glutton who associated with bums and dined with glamorous sinners. Here is warning enough to keep anyone from exclusively identifying the church with any existing religious institution. The love of God cannot be confined in such bounds.

Nevertheless, human nature and society being what they are, there will be and must be institutions. The intention of Christians who come together to form a church organization is to perpetuate the ideal of a community based on love and forgiveness. In this they make tangible in an institution the image of God-as-Redeemer. But as human creatures these people also bear ineradicably the image of God-as-Creator. In their activity as creators of a church institution, they participate in the creative activity of God. But they participate as finite creatures. Hence their created order, even though it be a church institution, always makes manifest the imperfections of finite men. No one should be surprised, as some profess to be, to find sinners in a church. A church is by definition a community of persons conscious of themselves as sinners who, by the grace of God, love one another in spite of that fact.

Institutions Needed

Here is the puzzling paradox of the church as institution. In its central activities it bears witness to the love and forgiveness of God made tangible by the measure of love that members have one for another. But nowhere are men more likely to play God than in the act of presuming to mediate the forgiveness of God to their fellows. In giving order and structure to their experience of love and forgiveness, which they do in creeds, organizations and forms of worship, they tend to make a G out of the forms themselves. The forms become idd which are worshipped, rather than mere mea and instruments for the worship of God. For th basic sin the people of the Church stand contin ally in need of forgiveness.

Behind the sentiment that although we a divided as Christians into many religious organ zations, yet we all belong to the one household God, I sense the true desire to avoid making idol out of the particular forms of any one organ zation. Perhaps Americans, as few other people Christendom, have been prepared by their histo to worship God the Creator and Redeemer as th God who is not to be confined in or bound to an humanly devised forms or institutions. Perha they can manifest in human history the meanin of the Church which transcends and is inclusive all the existing churches—the Church which bea witness to God whose created order involves me in the awareness of their sin, but whose great lov involves men in the community of forgiveness.

In closing, therefore, I would with the author Ephesians "bow my knees before the Father . . . that according to the riches of his glory he ma grant you to be strengthened with might throug his Spirit in the inner man, that Christ may dwe in your hearts through faith; that you being roote and grounded in love, may have power to compre hend . . . what is the breadth and length and heigh and depth; and to know the love of Christ, whic passes knowledge, that you might be filled with a the fullness of God."

Laymen's Sunday Prayer

ETERNAL Father, on this Laymen's Sunda may we be especially mindful of our responsi bility, as individuals and as a congregation, to th support of this church and the Kingdom of God We recognize that we have not always been quic to respond to the need for service in the church and ask thee to lead us in paths of helpfulness.

We thank thee for the strength and vision o the founders of this country and church and those who carry on in their tradition; for the many ma terial benefits we enjoy in this life—may they not overshadow the benefits to be obtained in the spir itual life; for our families, our friends and all who help us with their sympathy and inspiration or a friendly word.

We ask that thy protection be with us always, that we may be secure in thy strength through our belief in thy rightness. May we continue to see our limitations, recognizing that we are not indispensable but that we go through our daily work only by thy graciousness. Give us the strength to do right, and thus further thy divine work. Amen.—*Charles M. Bagley, M.D., Pilgrim Congregational, Duluth, Minnesota.*

Caves of Insecurity

By Ross M. Willis

And the hand of Midian prevailed over Israel; nd because of Midian the people of Israel made r themselves the dens which are in the mountains nd the caves and the strongholds. For whenever ne Israelites put in seed the Midianites and the malekites and the people of the East would come p and attack them . . . Judges 6:2-3

OUR text reveals a period of Hebrew history when the Midianites ruled over the people of srael, a period when the Midianites were strong nd the people of Israel were weak and insecure. Whenever the Israelites went out into their fields o sow grain, the Midianites and their allies would ise up and attack them, killing the men of Israel nd laying waste their precious fields. Now any ilitary tactician knows that an open field is no lace to wage a defensive battle, so the Israelites arved for themselves caves in the mountains to hich they could retreat for refuge and asylum.

Like Lot and the Amorite kings, the Israelites id from their enemies in caves. It is a colorful ote in Hebrew history, but it is even more interesting because the mania for hiding in caves has ade a sizable impression on most of mankind, ven on the society in which *we* live. "Cave hiding" id not cease with the people of Israel. There is till an abundance going on today.

And it is upon several aspects of this idea of eeing to caves because of a lack of security that ve wish now to meditate. For we are still fleeing o them in the 20th century.

Self-pity

One cave to which may have fled is the cave of elf-pity. Without attempting to join the enemy in attle those who flee the foe of insecurity dash eadlong into the cave to meditate upon the woes hat have overtaken them. There in the quietness hey review their enormous problems, their staggering needs, their complex wants. They vision all the ssues that confront them. And if they will but remain, others are certain to come and agree that the issues they face are more perilous than those faced by any other mortal man.

They say to themselves, "Here I will be content to live the rest of my days. In the cave of self-pity, mulling over my many problems, I will hide myself from anything that may confront me. Here I will pour out the strivings of my heart to all who come within earshot."

But much to their disappointment, few outsiders stop to listen to the woes of those who have enclosed themselves therein. And because so few listen, those who sit in the cave of self-pity become convinced that their fellow man is no longer interested in them, that no one cares anything about their lives or their problems. And so they arise and venture deeper into the cavern, determined to be alone with their problems for the rest of their lives.

Bitterness

There are others who, when confronted by the enemy of insecurity, hew caves of embitterment to which they retreat. Within these caves they can meditate upon the bitterness of the blows that have befallen them. From the cavern's inner regions they dedicate their beings to wreaking vengeance upon those who have caused them to retreat. At intervals they venture to the mouth of the cave to sling nasty barbs and bitter words at those whom they have grown to hate. From the inner sanctuaries of the cave come their thoughts, vile and coarse, shot like poison arrows at the hearts of their enemies. They spend no time trying to understand others, for there is no air of understanding in the cave of embitterment. No attempt is made to sense the ideas, reasons or plans of others. And the longer they sulk in the cave of embitterment the better they like its atmosphere until, at last, they are happy to live in its surroundings. There they eventually decide to spend their lives getting even with their fellow man. It has been the cave of embitterment that has been responsible for much of the world's trouble.

Still others, seeing the foe of insecurity, flee to the cave of indecision. In this cave no solutions are ever reached, no decisions ever made. Those who have chosen caves of indecision as their refuge find themselves enclosed by walls of unanswered questions, for in such caves there are no guiding prin-

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ciples that will allow an individual to reach a conclusion. In fact their nourishment is gained from insoluble problems. The atmosphere of the cave of indecision prevents them from making a final decision about anything, and if a decision is made it is only momentary and soon will be changed. They beg passersby for advice, but when the advice is weighed and sifted there is still no decision made and no solution reached. There are many who have fled to caves of indecision, and they live in constant frustration because they can never reach a conclusion on any issue. They will not heed the early advice of Joshua when he charged his people: "Choose you this day . . ."

Selfishness

There are others who flee to caves of selfishness. There they gather their possessions about them and feel perfectly safe. Why should they risk the possibility of having to share their possessions with others? In the solitude and darkness of the cave they can use what they have gained for themselves.

"One never knows what might happen in the outside world," they say. "I don't share what I have with others for someday I myself may be in need. And right now I need so many things. Why should I give others what I have rightfully gained for myself?"

With this reasoning they feel safe from insecurity because their possessions are with them, waiting to be used as needed. Outside, men feel the joy that comes from sharing, but it is a sensation that those who sit in caves of selfishness will never experience and one that will never relate to them.

Yes, like the early Israelites, we all make for ourselves caves to which we hurriedly retreat in time of insecurity and doubt. But when the truth is out, these caves have a hollowness and insincerity that is totally out of keeping with our Christian purposes. Those sitting in the caves seem perfectly justified and within their natural rights. But to those standing outside, the caves of self-pity, embitterment, indecision and selfishness fall far short of the mark. Paul condemned retreat with the words: "I press on toward the goal for the prize of the upward call of God in Christ Jesus."

Paul

Can you picture Paul living in the cave of self-pity? Can you imagine Paul saying: "Woe is me, for I have had it worse than anyone. I shall retire from this trying life of a servant of the Lord to live alone with my troubles"?

How foolish such imagination is, for Paul counted it a privilege to suffer for God. And Paul's great faith and knowledge of his God enabled him to rise above self-pity. He said: "I count it a privilege to suffer all things for Christ," and in the light of the sufferings he recounts in the 11th chapter of Second Corinthians this statement gains tremendous emphasis. Because Paul knew how to find God and speak to him he could surmount the hardships of life knowing that suffering is a challenge to witnessing and not an opportunity for self-pity. Anyone who finds God as Paul found him will never have to flee to the cave of self-pi

Or perhaps we could picture Stephen as o who might flee to the cave of embitterment. Y remember that Stephen was one of the first to d a torturous death in the name of Christianity. Stephen was being stoned to death on the outski of Jerusalem a young man named Saul, then in t employ of the Roman government, was so stirr that he began to give the Christian religion serio thought. What was there about Stephen th moved Paul so? Was it because Stephen had fl to the cave of embitterment and pronounced curse upon those who would harm him? Could th have challenged Paul's heart? I think not! Wh probably impressed the government man from Ta sus most was that Stephen seemed to hold contempt for his murderers. Instead, Stephen dying prayer was: "Lord, do not hold this s against them." Indeed, Stephen could never retre to the cave of bitterness and hate, because he kne God. He knew the love of God. Stephen knew th in the sight of God all men are brothers. He kne that when we find God there is no longer any roo in our hearts for bitterness toward our fellowmen

Can we picture two men like Peter and Andre fleeing to the cave of indecision? Everyone remem bers that magnificent call Jesus extended to thes fishermen of Galilee. "Follow me," he said, "and will make you fishers of men." Can we think for moment that Peter and Andrew said: "We hav been thinking about following you but we haven quite made up our minds. We shall notify you whe we reach a definite decision."

Jesus

How do you think Jesus would have answere them? We know the answers he gave to others wh were living in caves of indecision. To one who wante to care for his parents before he would follow Jesus said: "Let the dead bury their own dead Come, follow me." To one who wanted to first sa good-by to his friends, Jesus said: "No man, hav ing put his hand to the plow and looking back, i fit for the Kingdom of God." To all who would follow he demanded immediate and positive action It was Jesus who told men there was no place i God's world for indecision: "No man can serv God and mammon." It was he who commissioned us to know God's way with such clarity that w can immediately see the Christian decision. When we know God and love God we have the power t see the Christian way. Nels F. S. Ferré has written in his book *Making Religion Real*, that religion i facing reality, and that when we think religiously w are deciding what reality is all about and how t deal with it. Truly, if we seek to know God and do his work we will never dwell in caves of indecision.

And imagine Jesus of Nazareth fleeing to the cave of selfishness. Imagine him saying: "Store up for yourselves treasures on earth and live in the lap of luxury." Or, "Take care of yourself first and contribute to your religion from what you have left over." And, "Think of yourself first and others later." Yet many who claim to follow him act as if he had said this!

One of the qualities that made Jesus so magnificent was his complete lack of selfishness. Never once did he tolerate selfishness in his followers. At the close of his career he gave his life as a sacrifice for others. How could Jesus display such great generosity? Because he knew God. When we really know God we want to share with other people. Jesus knew this, and this is what we must discover. When we find God and speak to him we can never flee to caves of selfishness again.

God's Security

So it is that when we come to know God we need never flee to caves of insecurity. Like the men of old whose names have become synonymous with the Christian faith, we need never shrink back into caverns of meaningless living. Carroll A. Wise has said in his book *Psychiatry and the Bible* that the Bible faith is not primarily a set of beliefs, but an emotional and spiritual orientation to life and to God. When we find God, we learn that he gives us power to defeat the enemy of insecurity. When we know God, the enemy of insecurity makes its flight before us. Like Jesus, like Paul, like the apostles, like many others, we find in God a great source of strength and power that makes the caves of self-pity, bitterness, indecision and selfishness areas where we need never venture. In a world where we are tempted to flee to hillside retreats for safety, we need to know the strength of God that enables us to emerge from our caves as strong free men.

Let us speak daily to the God who gives us this indauntable security. Let us find God as our help. If we do, we can learn a new sense of confidence and security. We can learn a new and vital meaning in life if we will but turn to God instead of fleeing to caves of insecurity.

Fine Lines from a Prayer

O GOD, who callest each man to confront thee both in his aloneness and in the company of his fellowmen and to face with contrition the requirements of justice and the inadequacy of his response, we confess that we have too often busied ourselves with amusements and even with good works whereby to cover our anxiety and to put off the judgments of thy righteousness.

Thou hast ordained thy church as the fellowship of sinners being healed and we have sought to make it a society of the virtuous. Thou hast set us in communities that we might serve the needs of one another and we have separated ourselves into scornful groups. Forgive our blandness and our pride and as we are truly contrite reach through to the springs of our behavior and make us truly thine, that our lives may show forth thy purpose and thy will, even as thou art declared by Jesus Christ, thy Son, our Lord. Amen.—*Loring D. Chase, New Canaan Congregational Church, New Canaan, Connecticut.*

Family of God

(Continued from page 5)

to seek to do a churchly work may reveal only confusion and contradiction. So carefully must it walk.

But for two things we can praise God indeed, and both are born of the fact that the World Council of Churches does what the family of God and the Church of God is always called to do—it lives as every Christian should live in the future. Not in the past. We look back indeed to the rock from which every church is hewn—to the Old Testament dispensation—to the Incarnate Christ, to church and scripture, to their unities and disunities of faith and witness, to divisions and betrayals, to victories and triumphs of the spirit, to martyrdoms for truth and for errors too, to councils and confessions and to all the masts to which from time to time our forefathers have nailed their ecclesiastical colors. We learn our lessons both inspiring and shaming from the past, but we do not dwell thereon. Nor do we live in the present alone. For the present is even more confusing than the past, and the Holy Spirit cannot speak to us in the present without at the same time speaking to us in terms of the future, that future where alone certainty and security rests—for Christ shall appear and we shall see him as he is. What we shall be like then does not yet appear. But we know that we shall be like him. And having this hope, we purify ourselves that we may grow to be pure and simple minded as Christ is.

So we can praise God for everything which as a family of God we can do together after the mind of Christ, everything which can reveal the love of God bestowed on us, without causing the confusion and chaos which must result when churchmen forget or undervalue or misuse the instrumental gifts of the Church's corporate life and witness.

And in the family we of the churches can learn to judge our own churchly existence objectively, and can learn from one another not by way of conflict and division but by way of humble and patient judgment of our churchly affairs in our intercourse with the world. We can even sometimes feel able to speak a voice on behalf of the whole Church; but that must always be a rare and humble utterance just because the family of the Council is not a council of the Church. But yet by its very existence the World Council helps the churches to do the one thing necessary—to look forward to the Christ that shall be, whom St. Paul dares to call not the perfect Church but the perfect and completed man, the full family man of the family of God. For that the Church and all its dangerous and explosive weapons of scripture, creed, ministry, sacrament and unity exist. And their proper use depends on their serving Christ in all things. So we in our family fellowship here are encouraged to look forward, to hope, to believe in our future, to reach out to Christ who shall appear—and having this hope to purify ourselves even as he is pure.

Fools for Christ's Sake

By John Bishop

We are fools for Christ's sake. I Cor. 4:10.

THE followers of Jesus in the early days bore many names: disciples, believers, saints, Christians. But if you think how Christianity looks in the eyes of the world, no name applied to Christ's people is more expressive than the word "fools." Paul knew what a fool he must look to men who seek money and position, popularity and success. To such people he seemed to be flying in the face of common sense, out on a wild-goose chase, sacrificing all that was worth while to the silliest fad, making shipwreck of his career. "Why should a man fling himself away like that?" says Mr. Worldly Wiseman in *Pilgrim's Progress*, and Paul, taking for a moment that familiar point of view, says: "We are fools for Christ's sake."

Browning has a poem, "Muleykeh," in which this foolishness of which Paul speaks receives celebration. Hoseyn, an Arab, has a beautiful steed called Pearl, a marvel of swiftness never once beaten. There comes a day when she is stolen. Hoseyn sets off in agonized pursuit. The thief is strange to his mount. Pearl loses ground. Her master is on the point of overtaking her. Not even then able to bear the thought of her defeat he shouts to the thief how best to spur her on—a touch on the right ear, a pressure on the right flank. Pearl, at once responding, dashes away to be lost for ever. Hoseyn loves her too well to win her back at the price of her disgrace. His friends jeer at him, "Poor Hoseyn is crazed past hope." Hoseyn can only answer: "You never have loved my Pearl."

Brainy Fools

The Bible is filled with examples of behavior that to the world does not make sense. Abraham turned his back on Ur of the Chaldees and all its security for the privations of life in the desert. Isaac yielded to the greedy herdsmen well after well that had belonged to his father and that he had every right to defend. Moses, with all the glittering prizes o Egypt within his reach, gave them up to wande in the desert, because he believed that a rabble o slaves had the makings of a nation in it. David when he received the water from the well of Beth lehem that three brave men had risked their live to bring through the Philistine lines, poured it ou on the ground as an offering to God because it wa too precious to drink. David again, when he ha the half-mad King Saul at his mercy, spared hi life. There are many more instances in the Bibl of men who proclaim themselves to be heavenl fools though they must have been the laughing stock of their generation.

Christian Fools

But not all Christians are fools. "We are fool for Christ's sake," says Paul, "but ye are wise." Can't you feel the irony behind his words? Respec table, well-to-do, well-behaved Corinthian Chris tians who keep their dignity while Christ goes t his cross. Plenty of people never go wrong for th very good reason that they never go at all. "Fo God's sake," cried Robert Louis Stevenson, "giv me the young man who has brains enough to mak a fool of himself." I know it is very difficult, that i requires courage as well as brains to be a fool fo Christ's sake. It is easy enough on Sunday and o a weekday when we are in the company of Chris tian people. But it is hard to show your colors t the world in the office or the shop or the factory.

Paul knew what it was to be taunted with mad ness. The Roman governor, Festus, listening to th eloquence of the manacled prisoner, as he eagerl poured forth the story of his changed life and o his call to preach the gospel, exclaimed: "Paul you are mad. Your great learning is turning you crazy."

All down the ages those who have ventured al for Christ and his kingdom have been dubbed fools by their fellows. That was the fate of William Booth when he left the Methodist ministry to found the Salvation Army. He and his followers were mocked and derided like their Master. Consider a man like Albert Schweitzer, who gave up a brillian career as a musician and a doctor to devote himsel to the natives in the heart of Africa. Why did he ever go to Lambarene? He must have asked himsel

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e same question sometimes amid the hardships his lonely life. He tells of one occasion when, rely tried by the way the natives persisted in eir unclean habits, he exclaimed in the presence his servant: "What a fool I am to come out here doctor these savages." To which his servant uietly replied, "Yes, a fool on earth but not in aven."

The Long Road

How can we overcome our fear of looking a fool? hinking about Jesus Christ is a tremendous help. owever much we are sneered at or despised, how- er much we may be in the minority, we shall ever be as much in the minority as Christ was in a Good Friday morning. He alone can give us the ourage to be fools for his sake.

Jesus was content to be called a fool. When he ft home, friends and work to plunge into a career hat hardly left him time to eat, his family was sure hat he was mad. They came to try to take him ome, saying, "He is beside himself." Tempted to ake this easy road or that short cut, Jesus chose nstead the long, rough perilous road by which he new he could never save himself. He might have ad wealth, but instead he gave himself to poverty nd hardship. He had power to dominate the minds nd wills of men but instead he humbly took the lace they gave him. His followers began to slip way from him. Near the end his dearest friends orsook him and fled but he never turned back. When he was nailed to the cross, there was no esentment but only this: "Father, forgive them, or they know not what they do."

It should be plain enough what it means to be ools for Christ's sake. What is it but living as he ived, carrying the cross after him, bearing its offense? It means to give and not to count the ost, to fight and not to heed the wounds, to labor and not to ask for any reward save knowing that we do God's will.

Plain Enough

Lawrence of Arabia was once riding through the desert with a band of his followers. Suddenly it was seen that one of his camels was without its rider. The men said, "It is only Jasmine; his life is not worth half a crown." As they rode on, they missed Lawrence from the company and wondered where he had gone. Eventually he appeared, bring- ing Jasmine who had fallen in the desert, and they began to say to one another, "Jasmine, whose life was not worth half a crown, was saved at the risk of Lawrence's own life." That is the truth you and I need to remember. Our lives were saved at the risk of Jesus Christ our Lord. The wise God became a fool for you and me that through His divine folly we might become wise in the ways of God.

When we think of all that Christ endured for us, how can we refuse any longer to be called fools for his sake? Never mind if we are thought odd, we shall have the companionship of Christ. A man could have no greater testimony to his discipleship than this: "He lived and died a fool for Christ's sake."

Pastoral Prayers

By Warren A. Nyberg

First Methodist, Red Wing, Minnesota

OUR heavenly Father, thou hast given us the gift of life and we bless thee for it. Even when the road becomes difficult and we know not which way to turn, we would remember thy manifold goodness. Through all our shadows, help us see the light of eternity. In all our perplexities, send thy grace and truth.

By the might of thy Spirit, minister to those on beds of pain who look to thee. We are grateful for doctors, nurses, and everyone who ministers to human need. More than these, we thank thee for thy healing presence in all circumstances.

We pray also for those who are tempted. Thou knowest them and dost understand. Thou knowest the many ways in which the tempter comes; we ask that thou wouldst deliver us from evil.

Uphold, we pray thee, our homes. Save us from feeding the life of our homes by our strength alone. From thee comest love, the love which sweetens all our relationships, the love which saves us from egotism and brings our highest joy. We look to thee, that thy love may redeem us. Re-create us, and bring that unshakable confidence the world can neither give nor take away. Through Jesus Christ our Lord. Amen.

•

GOD, our heavenly Father, from whom comest every good and perfect gift, we praise thy holy name.

For life itself we thank thee. Thou knowest that we do not always find it easy. But for the gift we are grateful and seek to receive it with all its rich possibilities.

For Jesus Christ we thank thee. That thou shouldst in him reveal thy will and purpose is to us a mystery. And that thou shouldst accomplish this, not because we deserved it, but simply because of thy grace, lifts us up.

Among thy many mercies to us we thank thee for thy church. When we consider how down the years she has been the supreme agency for the gospel; when we consider how she has inspired so many of the humanitarian endeavors we now enjoy, then we realize anew what she means for the whole of life. Open our blind eyes through thy church. Save us from the egotism which results in carping criticism and joyless service. Save us from becoming so bound up in small matters that we neglect the great ends for which we, as thy church, exist.

Eternal God, thou in whose hand is the final testing, not only of every individual but of every nation, bring thy kingdom speedily to its fulfillment. We are tired of nations claiming the supreme loyalty of individuals, and of the ruin this brings about. Hasten the day, we pray, when all nations shall acknowledge thee as Lord—and when we as citizens shall so desire it. Through Jesus Christ our Lord. Amen.

The Little Switcher

A Children's Sermon

By Harold J. Blosser

Federated Church, Bruce, Wisconsin

ONCE upon a time, a little freight car loaded with coal stood on the coal-yard track. The freight car waited for an engine to pull it up and over the hill and down the other side to the people there who needed the coal to warm their houses.

By and by a great big three-unit diesel came along. "Oh, please stop, Big Diesel," said the little coal car. "Pull me up and over the hill and down the other side to the people in the valley."

But Big Diesel said, "I can't. I'm too busy; and besides you aren't big enough. You don't need all my power. I was made to pull much longer trains. If I don't I make no profit for my master."

And away Big Diesel went with a steady grind: "Brrr-m, brrr-m, brrr-m."

The little freight car waited again a long time until another diesel, one with two units, came grinding up. "Oh, please stop, Mr. Diesel," said the freight car, "Take me over the hill to those people on the other side who need my coal."

"Oh, I can't. I'm too busy," said the diesel. "Besides I was made to pull at least a hundred cars, not just one."

And away the diesel went, steadily humming to itself, "Brrr-um, brrr-um, brrr-um."

"Oh, dear! What shall I do?" cried the little freight car. "The people in the valley on the other side of the hill need my coal so badly."

Just then along came a little diesel yard-switcher, humming just as gently as any little idling yard-switcher should. The little yard-switcher stopped right by the little car of coal and said, "Oh, here you are! I've been looking for you. The dispatcher sent me to find you. You look too heavy for me to pull, but I'll try. Hitch on."

All the way up the hill the little yard-switcher kept saying, "It's-a-long-hard-grind; it's-a-long-hard-grind; this-car's-awfully-heavy; this-car's-awfully-heavy; I must-put-on-more-power-to-pull-it; I-must-put-on-more-power-to-pull-it!"

Then the hill got a little steeper and the little yard-switcher had to pull harder and go slower, but all the time the little diesel kept talking louder and louder, for that is the way with diesels. The harder they pull the *faster* they talk and the LOUDER they talk.

So the little yard-switcher's wheels turned slower, and s-l-o-w-e-r; but he talked louder and faster: "I've-gotta-get-up-the-hill, I've-gotta-get-up-the-hill; *more-power, more-power, MORE POWER!*"

Now and then the little yard-switcher's wheels would slip a little, and the little yard-switcher's master would let some sand onto the rails and the wheels would take hold again and pull harder.

Well sir! That little yard-switcher kept talking louder and faster until it came right over the very top of that hill!

Then suddenly—all was silent! There wasn't an big hiss of steam like the steamers let off after job, for the little yard-switcher wasn't one to blo off after a job well done. He was no braggart.

As the little yard-switcher rolled silently dow the hill it seemed that the wheels on the rail-joint weren't saying "clickety-clickety." They were say ing, "Well-done, well-done, well-down." And th little yard-switcher and the load of coal came s silently into town that the people hardly knew h was there, and were they surprised!

Sometimes we have hard jobs to do, like th little yard-switcher. And we can do as the littl yard-switcher did, too: put on more power, an keep pulling steadily.

And if we think the job is *really* hard we can b helped by some words of the Apostle Paul: "I ca do all things through Christ who strengthens me."

Battle for the Mind

(Continued from page 10)

If only the state would respect the realm of con science, the fatal negative aspect of the Church's obedience might well be diminished even in the eyes of the secular rulers. Meanwhile, we may help to safeguard that the Church's authority, which is no other than the authority of Christ, may not be misconstrued in the end. If censors in modern totalitarian states accuse us of promulgating subversive demands whenever we pray at home or in the congregation "thy kingdom come," we become joyfully aware that this prayer reaches out far beyond the area of political revolution. We find the meaningful prayer protecting our inner realm, purifying our sense of expectancy and strengthening our hope for the living still. If another censor is criticizing Christ's saying as we have it in his Sermon on the Mount that we shall love our enemies; if here the censor argues that this saying amounts to a weakening in the commitment to class-struggle, we in the church of Christ will make it evident with all the light and clarity of the gospel that the interest of *one* class is not the whole of the coming Kingdom's concern and certainly not a justification for misconstruing our Lord and Savior's sayings.

The good fight which *we* as Christians are called upon to fight, is not tied up with any earthly interest be it that of a class, of a race, a nation or any political system. The battle, however, which we *may* fight and *shall* fight with all our might is the battle for the glorious liberty which God has granted to his children. The living Christ is our strength in this fight, and he alone is our right. While in many lands this fight goes on, I can see that your minds and may I say your souls are partners in the search for mankind's ultimate meaning. Thus let me close with an invocation which is both a promise and a pledge: Faint not nor fear! His arms are near. He changes not and thou art dear. Only believe and thou shalt see that Christ is all in all to thee.

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Among Us—

The Power of Preaching

By J. Edward Lantz

PREACHING is a form of power. It is not the power of God to salvation, for that is Jesus Christ; but it is a manifestation and channel of that power. The power of preaching comes by proclaiming the word of God.

The whole purpose of preaching is to exert power upon the lives of people who listen. By exerting power I do not mean "pressure" or "coercion" in the sense these words are commonly used, but rather the exerting of spiritual influence, for when preaching is effective it exerts the power of God upon the hearts and minds of the worshipers.

When a preacher feels that his preaching does not influence the lives of his parishioners, he naturally becomes discouraged with this phase of his ministry. He feels that his preaching is ineffectual, that it makes no difference, as indeed it does not. He has blue Mondays and days following which are agonizing and frustrating. When ministers have experiences of this kind they naturally compensate for their frustrations through calling, counseling, audio-visuals, or some other phase of parish work. I know of more than one minister who has given up preaching altogether because he realized his sermons made no difference in the lives of his people.

One cure for the melancholy of discouraged preachers is a new concept of preaching. All of us who do any preaching should learn to think of preaching as a means of releasing the power of God upon the lives of our people. This does not mean that we ought to become dictatorial or dogmatic, but it does mean that we ought to help open channels of thinking and feeling so that the power of God can flow into the lives of our people and supply the spiritual and moral dynamics necessary for them to live the highest type lives of which they are capable. This kind of preaching sets spiritual wheels turning. It applies the power of the gospel to those matters that are crucial. It sharpens the cutting edge of life and makes us sensitive to spiritual and moral values.

I like to think of preaching as the process of unleashing the gospel of Jesus Christ upon the lives of the people through the life and message of the preacher. To illustrate, let us think of the gospel as being a large body of truth here at my right hand. This truth includes the teachings of the Bible, the love of God as revealed to us through the life and teachings of Jesus, the history and tradition of the Christian church, the outreach of the church in the missionary movement and in recent years the ecumenical movement, and the witness of New Testament Christians and of disciples throughout the centuries. All this and much more is included in the gospel we have to preach.

Unleashing the Gospel

At my left are the people to whom we minister. They have heavy burdens to bear; they want peace from their anxieties and salvation from their sins; they want to extend the best of their lives into the fabric of society and into eternal spiritual life. They want a sense of worth and a standard of values to make life worth living. They are sheep hungering for spiritual food.

And in the middle am I, a minister of Jesus Christ. On my right hand, the gospel, on my left, the people. My job as minister is to bring the gospel and the people into contact with one another and to fuse them together. I must proclaim the gospel in such a way that it becomes the controlling influence in the lives of all within reach of my ministry.

There is nothing wrong with preaching that exerts power. There is no contradiction between freedom of worship, freedom of conscience, and preaching with power. As Protestants our purpose is not to issue commands or to make decisions for people by dogmatically teaching them right from wrong. Rather, we must present the gospel in such a way that *it* commands their lives, supplying spiritual insights and moral force which enable them to make right decisions for themselves and to possess the strength to implement them. We might call this kind of preaching indirect influence instead of direct, the power of persuasion against coercion. This principle of persuasion is in complete harmony with our concept of religious freedom for it puts the initiative upon the people themselves but provides the power to aid their decisions.

Jesus' Preaching

Jesus preached this way in his Sermon on the Mount. He did not tell the people what to do; rather he persuaded them by promising rewards of basic satisfactions to all who would live in accordance with his teachings. Moreover, it is interesting that the New Testament never distinguishes between the teaching and preaching of Jesus. Even the Sermon on the Mount is introduced by Matthew with the words, "And he opened his mouth and *taught* them." The sermon was taught, not preached!

Preaching today needs such a sound basis. We need sermons that edify, explain, upbuild and teach. Such sermons are similar to counseling, because they analyze a situation, and provide insights that make for sound decisions.

In his autobiography, *The Living of These Days,* Harry Emerson Fosdick says he learned to preach effectively when he began to think of the sermon as a situation in group counseling. This has been Fosdick's basic philosophy of preaching, and is one explanation why he has been so effective over the years in helping people solve their spiritual problems.

Peter did this kind of preaching at Pentecost. You will remember that the early Christians were having a memorable experience by receiving an outpouring of the Holy Spirit upon them. Everything was heavenly until certain people in the multitude began to criticize those who were having this wonderful experience and accused them of being filled with new wine. This situation called for a rebuttal and so Peter, standing with the eleven, lifted up his voice and preached his famous sermon. His preaching was pointed and direct, yet not vindictive nor retaliatory; his main purpose was to present the gospel of Jesus Christ in such manner that it made contact with the lives of his listeners. In this he was most successful for the scripture says: "Now when they

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J. EDWARD LANTZ *is the executive southern office of the National Council of Churches, Atlanta, Ga. A graduate of Depauw University and Yale Divinity School, he has served as pastor of Lowell Heights Methodist Church, South Bend, Ind. He has edited a variety of publications, including a magazine of the Methodist Church for youth and adults, a quarterly for ministers' wives, and several anthologies of short stories.*

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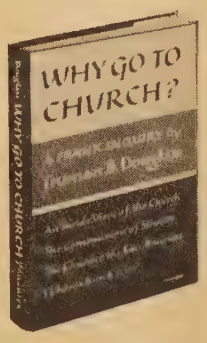

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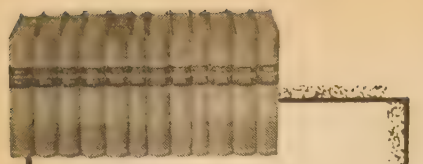

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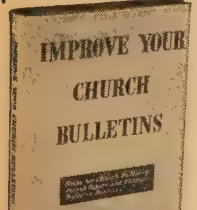

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heard this they were cut to the heart, and said to Peter and the rest of the apostles, 'Brethren, what shall we do?' And Peter said to them, 'Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit."

Preaching with power is preaching at the cutting edge of people's thinking and acting. It is preaching that touches the minds and hearts of people where they are helping them to go where they ought to go as Christians. It means stressing the full gospel of Jesus Christ. It means playing all the strings on the violin and utilizing all the instruments in a symphony orchestra.

There is actually no such thing as "a full gospel" or "an ecumenical gospel" or a "four-square gospel" or any other kind of special gospel. There is only one gospel, and that is the gospel of our Lord Jesus Christ; but I am concerned that so many of us do not preach this gospel. We preach only a part of it. We simply do not preach on such topics as brotherhood, race relations, the evils of war, the values of peace, Christian relations with other faiths, denominations, and cultures.

Answering Questions

Some years ago I was the vesper speaker at a conference-wide youth rally and preached on brotherhood as it applied to race relations and on war and peace as they relate to young men facing the military draft. After these sermons young people came to me and said they had been going to church all their lives but had never before heard any sermons on these questions; they had thought that religion had nothing to say about them. I am sympathetic with their experience for I can name churches right now where controversial issues are never discussed from the pulpit. It is therefore natural that people get the idea that the gospel has nothing to say about them.

Many ministers think that crucial issues ought not to be discussed from the pulpit because of the danger of causing dissension among members of the congregation. I agree that our purpose in preaching is not to create dissension, but we do need to discuss in a loving and sympathetic manner all facets of the gospel that trouble sincere people, even though we face the difficult task of helping them overcome their pride and prejudices. To preach with power we must preach the full gospel of Jesus Christ, including topics we would rather avoid, for I have long held the theory that our differences ought to be resolved in our churches, and not on the field of battle.

It is not my purpose here to outline a complete year's preaching program and name all the topics and subjects that should be included. Each parish preacher must work out his own preaching program in the light of his own interpretation of scripture and in the light of the needs, problems, and concerns of his listening congregation. I would like to stress, however, one phase of the gospel which I feel must be emphasized by every parish preacher: his preaching is to have a continuing positive influence, and that is the top of church cooperation and ecumenicity.

Too many ministers have the feeling, perhaps unconsciously, that to preach sermons on these subjects implies disloyalty to one's own congregation and denomination. How can we as parish ministers build up our own congregations and church program and also support church cooperation? A basic question is involved here and it is this: Can we be loyal to the principle of church cooperation and at the same time be loyal to our own church and work diligently to strengthen it?

Ministers of Christ

My answer is yes. We are first and foremost ministers of Jesus Christ, and only secondarily ministers of any denomination, and still less ministers of a particular congregation. As ministers it is right that we work to build up our local parishes by increasing the number of members and by developing a strong and effective parish program. This is the only opportunity most of us have to strengthen the total church.

But to have an effective parish program does not mean that we have to ignore, belittle, or condemn other churches. We need to learn as some industries and business concerns have that an organization can prosper only as the whole community of which it is a part prospers. One way we ministers and church people can extend our power and influence beyond the confines of our local parish is to work for the good of the entire community, be it local, state, national or world, through a corresponding council-of-churches program.

Every local church becomes the strongest church it is capable of becoming when her minister preaches and practices a concept of Christianity that is in accordance with ecumenical Christianity and builds a church program to implement this preaching. This union of preaching and program not only takes the money, prayers and service of the local parish out into the world but also brings the witness, experience and resources of the world church into the local parish. It paves a two-way street whereby the local parish becomes a conscious part of the world-wide church and whereby the fruits of the world-wide church are brought into the local parish. This is ecumenical Christianity at its best.

Ecumenical Preaching

I have done considerable reading and thinking on this ecumenical movement, and I have come to the conclusion that the whole concept of ecumenicity rests largely upon two basic concepts that necessarily reflect themselves time and again in the sermons of him who preaches the ecumenical gospel. These two emphases are:

1. An emphasis on the Bible as the Word of God. Ecumenical preaching is biblical preaching. It uses the scrip-

es and does not ignore them. It uses best of biblical scholarship, attempting to understand various interpretations. It recommends translations which can be easily read and understood. Ecumenical preaching stresses that the Bible is the Word of God for people of all the churches, in all countries, among all races, and throughout all centuries. It is our common heritage as Christian and that which we all have in common. If this be true, as we proclaim, how can any preacher claim that his church has sole possession of the truth or that his interpretation of the scriptures is the only correct one? Such an ecumenical conception of the Bible as the Word of God necessarily makes us humble in his use and tolerant toward others who interpret it differently from the way we do.

2. An emphasis on the church as the body of Christ in all places and in all times. Our concept of the church should be a big concept. It would not be limited to any one congregation, denomination, or faith. It would include all of us who believe in Jesus Christ as our Divine Lord and Savior and who attempt to follow him in our everyday lives.

If this concept of the church were shared and preached, think how it would establish new relationships among congregations in a local community, across the state and nation, even around the world. This concept would not necessarily advocate organic unity but it would stress *spiritual* unity. Spiritual unity does not in itself demand conformity of religious thought, worship, belief or practice. Conformity does not always produce unity; in fact, it seldom produces the kind of unity we Protestants desire. We believe in freedom of worship, but our freedom necessitates proper respect for the freedom of other Christians who are our spiritual brothers under the fatherhood of Almighty God. Preaching this concept of the church requires an appreciative understanding of Christians who differ from us in faith and practice but who acknowledgedly belong to the same world-wide body of Christ. This calls for a viewpoint which is liberal in the sense that it includes all professed Christians in the church of Christ; it is fundamental in that it believes in the Bible as the Word of God and in Jesus Christ as Divine Lord and Savior.

In closing, let me encourage you to preach with power. Preach the ecumenical gospel and thereby put the force of the gospel behind each sermon as the force of water is behind a dam. Put the strength of your parish program behind your preaching. Build a program that incorporates the message you preach. Make sure your preaching supports your program and your program your preaching. Keep reminding your people that their parish is a part of the world-wide church of Christ. Keep stretching their minds and understanding. Always counteract religious narrowness and bigotry. Finally, put the force of your whole life behind each sermon. Cultivate ecumenical concepts and let them grow by sharing them with your people. In all these ways your preaching, and indeed your entire ministry, will become increasingly strong and influential.

PULPIT POST

(Continued from page 2)

having someone walk out. It may be that I am overly presumptuous, but I have always assumed that these departures were indications that I was coming close to preaching the gospel. Is it not recorded that Jesus said to his disciples, "Will ye also go away?"

You say, "Protestants didn't use to walk out." My friend, Protestants have been walking out on something or someone since the days of Wycliff and Luther. Count yourself lucky; sometimes they didn't walk out — they stayed, and threw eggs, apples, footstools and stones.

Keep up the good work, but don't let the retreating back of a lady wound your pride, or suppose that this is indicative of a ground swell of Protestant intolerance.

GEORGE T. PETERS.
First Presbyterian,
Burlingame, Calif.

Appreciation

SIR: Let me take this opportunity to tell you how much I appreciated Dr. Albion Roy King's article (Sept.) "Preaching on Temperance." I felt it gave real help to those of us who are in the parish ministry and are concerned with the problem of drinking. . . . I appreciate the help that you give us local ministers in preaching on controversial issues.

TREVOR BASKERVILLE
First Methodist Church
Garner, Iowa

N. B.

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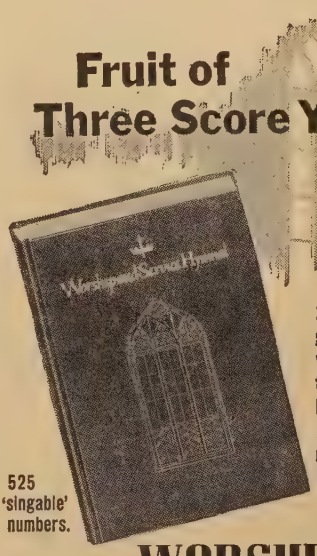
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Book Reviews

THE HARD COMMANDS OF JESUS. *By Roy Pearson. Abingdon. $2.00.*

This book gathers into twelve chapters the sayings of Jesus which to "the world" sound hard, but which are at the center of Christian faith. The sayings are well chosen, and for the most part the exposition is good. Dr. Pearson writes with clarity, organizes his thoughts systematically and illustrates profusely.

This wealth of illustration provides a great amount of material for the preacher, but in this series one reacts negatively sometimes to this multiplicity of illustration, which tends to detract from the central theme and overwhelms the reader with its rapid-fire, cumulative effect.

These "Hard Commands" are made most pertinent to life in the 20th century. There is the tendency in some cases, however, to lift the saying from its context and present it as a general axiom, which we are exhorted to heed, rather than as a distinctive Christian principle. For example, in Chapter IV, "Do Not Give Dogs What Is Holy," the emphasis is more upon the dangers of waste than upon the strategy of presenting the Christian message. And in Chapter VI, "Do Not Be Anxious," this saying is not sufficiently related to what Jesus said later in the same passage, "Seek ye first the Kingdom of God."

But with this qualification there is much of value here. Several passages are particularly well written, including the answer to the statement "Why should I be a Christian? I'm all right as I am," found in Chapter III, and the lines on sin in Capter VIII.

Here are clearcut, straightforward statements concerning the cutting edge of the Christian religion made pertinent to our time and filled with contemporary references. This book makes the hard commands of Jesus no less hard to obey but easier to understand and more challenging to follow.—*John J. Bunting, Jr., Newark Methodist, Newark, Delaware.*

THE INTEGRITY OF PREACHING. *By John Knox. Abingdon, $1.75.*

Dr. Knox, a first-rate biblical scholar, now professor of sacred literature at Union Theological Seminary, New York, gave the chapters of this book as lectures of the Divinity School of Duke University. In them he discusses not the material of sermons or the technique, but the "integrity" — that is, preaching's relation to its source of authority, the Bible.

He deals with both the "why" and "how" of using the Bible. He makes it clear that a sermon cannot dwell [illegible] eternity, it must have a landing s[pot] in time, the *present* time: it must k[eep] "true to the kindred points of hea[ven] and home."

He also points out that a serm[on] that is quite unbiblical can be preach[ed] from a biblical text; and that a bibli[cal] sermon can be preached with no t[ext] at all. Biblical preaching, he affirms, [is] preaching which remains close to [the] characteristic and essential bibli[cal] ideas.

The excellence of the general the[me] will not prevent readers from wanti[ng] now and then to raise a question fr[om] the floor, or even to challenge the l[ec]turer. May not sermons informing [the] congregation about its denominatio[nal] missionary work, or leading a cong[re]gation to more intelligent ideas abo[ut] the Bible, have a proper place in t[he] far-ranging program of a well-plann[ed] pastorate? Jesus came preaching, b[ut] an academic definition of preachi[ng] could quickly rule out large sections [of] what the New Testament reports h[im] as having said.

The reader who feels that he wou[ld] like to ask questions, however, will al[so] feel that he would have been privileg[ed] to have heard the lectures. Dr. Kn[ox] keeps a perspective that the Protesta[nt] pulpit cannot blur without grave da[n]ger to its 'integrity.' If his words are [the] goads they are also as nails fasten[ed] by a master of biblical learning.—*E[r]nest Marshall Howse, Bloor Stre[et] United, Toronto, Canada.*

THE CROSS IN THE CHURCH. *By St[e]phen Neill. Independent Press. Fo[ur] Shillings.*

SIN AND SALVATION. *By Lesslie Ne[w]bigin. Westminster. $2.00.*

LIFE, DEATH AND DESTINY. *By Rog[er] L. Shinn. Layman's Theological L[i]brary, Westminster. $1.00.*

An Anglican delivers four lectures [to] be picked up by "that enemy of th[e] human race, a tape recorder." Th[e] moderator of the Church of South In[di]a prepares a manual of Christian in[s]truction for use in the Tamil diocese [of] An American professor of theolog[y] contributes to a series of books fo[r] Christian laymen. Their modest effort[s] add up to less than 300 pages—just [a] few ounces of paper and ink—but thei[r] achievements are anything but modes[t] They manage to tangle with the reall[y] big themes of the Christian faith i[n] short compass. Their recognition of th[e] complexity of the themes is balance[d] by a true simplicity of exposition. Thi[s] not to say that they indulge in th[e] questionable contemporary practice o[f] over-simplifying the gospel's profoun[d]

es. Each is rather guided to his goal his willingness to say "I don't w."

tephen Neill recalls the meaning of cross and its life in the church, cen- ng it in the concept of vicarious suf- ng. Dealing with the persistence of and the possibility of persecution has advice for the too-comfortable istian. "Ask yourself what is ng." Perhaps nothing is; repeat the stion, Neill advises. "You may find he next step that you, too, are called liscover the Cross in the Church." ll, by the way, in exploring the wit- s of the church illustrates that the nowledgment of partial apprehen- n of truth need not limit one's ear- tness in contention for it.

esslie Newbigin's work is more logi- , more straightforward, more pro- , less interesting than the other two ks. Its purpose as an instruction nual explains its character. If the mil Christians are learning all this, y may put many members of the der churches" to shame! Newbigin erates fully within biblical categories he analyzes the plight of man and n the power of God in Jesus Christ's ath as revelation of love, as judg- nt, as ransom, sacrifice, and victory. Roger Shinn manages to be quite ksy (is he writing down too much at es for the "intelligent layman"?) out the ultimate issues of the faith thout losing his own awe for the size the subjects he faces. Called upon to cuss God's action in Christ in con- st to the "common dodges" men er he finds his answers in the scrip- res and in the questions of philoso- y of history; constantly he insists at a sign of Christian maturity in the e of complexity is to admit "I don't ow." Out of this willingness Shinn ceeds in showing how much the ristian *can* know about his destiny d how many answers there really are man's haunted awareness of the "dif- rence between things as they are and they ought to be."—*M.E.M.*

HE HOLY SPIRIT IN CHRISTIAN THE- OLOGY. *By George S. Hendry. West- minster. $2.50.*

When St. Paul asked the Ephesians hether they had received the Holy pirit they replied, "We have not so uch as heard whether there be any oly Spirit." Hovering between unitar- nisms of the First and Second persons the Divine Trinity, many American ulpits give modern Ephesians little cuse to become aware of the person d work of the Holy Spirit. Difficulty presenting the Scriptural witness is artly responsible. Twentieth century udies by H. Wheeler Robinson, H. B. wete, Claude Welch, Karl Barth, heo. Preiss, Regin Prenter, and now eorge S. Hendry have opened dis- ussions which should assist twentieth entury witnesses.

Dr. Hendry of Princeton Theological eminary has re-explored the biblical nd historical record in the light of this recent discussion and has presented a competent and clear if not always exciting summary. His orientation is largely orthodox, but that does not lead him to contentment with ancient creedal formulations: "If the Church went considerably beyond the New Testament in defining the doctrine of the Person of Christ, it fell considerably short of the New Testament in defining the doctrine of the Holy Spirit. This deficiency . . . was to have fateful consequences." His case for the plausibility of the formulae, as far as they went, is more than plausible.

His order of discussion of relationships is chronological, "the order in which the problems engaged the attention of the Church:" the Holy Spirit and Christ, then God, then the Church, the Word, and, finally, the Human Spirit.—*M.E.M.*

GOD'S WORD TO HIS PEOPLE. *By Charles Duell Kean. Westminster. $3.50.*

God's Word to His People is Charles Duell Kean's attempt to relate the Bible and the Church in such a way that each may be seen to reflect the other, to support the other and to make possible the understanding of the other.

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ing dipped his waterpail into various wells of Biblical scholarship, always in search of combinations that blend.

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If the Bible is the Bible, it must be more than a record of what the ancients did or said. It must also be a focus for our own hopes and fears, so that in its pages we encounter God speaking to us in terms of our own problems today. It is in this sense that the Bible is God's Word to his people.

The Old Testament opens by making two facts crystal clear: 1) God's creation was good; 2) man was a rebel from the beginning. God's "concern" begins immediately and continues throughout Holy Writ. The Pentateuch serves as the constitution for the ideal commonwealth. The actual lifeblood of the commonwealth is the Torah.

Jewish history reveals that the Torah made its finest contribution through the synagogue movement. During this same period when the synagogue movement was in full flower, the parties of the Pharisees and the Saducees ballooned into prominence.

The Pharisees had one desire: to build Jewish community life so surely on the Torah that no compromise of custom and practice would ever be tolerated.

The Saducees, the self-appointed definers of tradition and custom, are best remembered for their politicking. As members of the party of expedi and compromise, they became so pletely involved in the immediaci Palestinian affairs that, with the of the Judean state, the party appeared.

With the arrival of Jesus, the G made its advent. Jesus proclaim new kind of remnant—a reper society in which people are relate each other by real concern and a s of being of the family of the chil of God.

This volume is readable writing! reviewer wished for a longer treat of God's "New Testament Word his people, as the bulk of the mat concerns the Old Testament.

Some readers will find reaso quarrel with certain Biblical sch ship "findings" which the author sp kles throughout. However, the au plays it safe in his prefatory state when he says: "Many of the areas cussed are still subject to scholarly troversy, and the author makes claim to be able to give definitive j ments."—*Leslie Conrad, Jr., Execu Secretary, The Luther League America, Philadelphia, Pa.*

THE PARISH COMES ALIVE. *By Er W. Southcott. Morehouse-Gorh $2.75.*

HOW TO WORK WITH CHURCH GRO *By Mary Alice Douty. Abing $2.50.*

Selected as the 1957 Annual Bis of New York Book, Ernest Southc book, *The Parish Comes Alive,* tells story of evangelism in Halton, E land. In this parish the church seek strengthen its position in the life o people through more congregati participation in the baptizing of infa as contrasted to the individual fam service held at hours when the chu is not otherwise in use.

A series of parish and home m ings, carefully planned, enal the church to reach out beyond walls. The entire program is an ef to make the church more than a "ch el" where one may receive the sac ments from time to time. The chu seeks to reach individuals in around the parish through group cussion, education and enlistment seems to be saying that the people come to the church if the church also come to them. This volume sho be of special interest to clergy and l men of the Episcopal Church.

Mary Alice Douty's book, *How Work With Church Groups,* is an tempt to reach the individual throu the group, especially through church school. But her interest groups rests on a knowledge of in viduals. Her "techniques for study a group" (Chapter IV) give some g pointers on how to evaluate individu She also has some suggestions on le ing a discussion, stimulating thou recreation, drama and choral speaki The book will be of interest to th working in positions of leadership

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the field of the religious educator
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dy, First Congregational, Norwood,
ss.*

LET NOT YOUR HEART BE TROUBLED.
By J. Robert Watt. Abingdon. $2.00.

This is a collection of 28 meditations the length of short funeral sermons. This is a larger number of meditations of this type than most ministers, including the author, can make fresh and penetrating. To be really helpful to the bereaved, it seems to me, a minister's comments must be related to the context of the bereavement. The death of an aged saint is profoundly different from the death of a young wastrel, and the slipping away of a bed-ridden invalid is different from the accidental death of a healthy child or a young father. Comfort for the bereaved in general must, of necessity, be general, and is apt to be pallid. Even so, Mr. Watt has done better than most of us do with the subject.—*Hunter Beckelhymer, Christian Church, Hiram, Ohio.*

Pulpit Calendar

Sept. 29-Oct. 6—Christian Education Week.
Oct. 6—World-Wide Communion.
Oct. 13—Men and Missions Day.
Oct. 13-20—Churchmen's Week.
Oct. 20—Laymen's Sunday.
Oct. 27—20th Sunday after Pentecost.
Nov. 1—All Saints' Day. World Community Day.
Nov. 3—21st Sunday after Pentecost.
Nov. 10—22nd Sunday after Pentecost.
Nov. 17—23rd Sunday after Pentecost.
Nov. 24—Stewardship Day.
Nov. 28—Thanksgiving Day.
Dec. 1—1st Sunday in Advent.
Dec. 8—Universal Bible Sunday.
Dec. 15—3rd Sunday in Advent.
Dec. 22—4th Sunday in Advent.
Dec. 25—Christmas.
Dec. 29—Sunday after Christmas.
Dec. 31—New Year's Eve.

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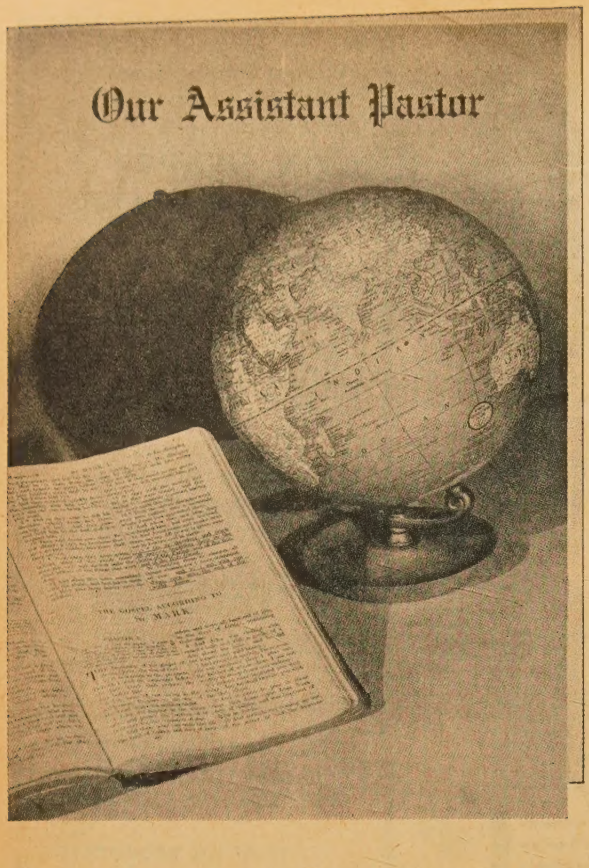

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